



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

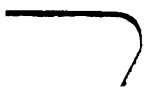
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

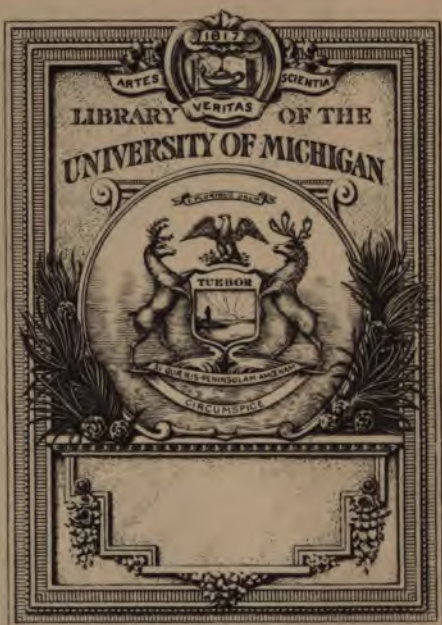
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

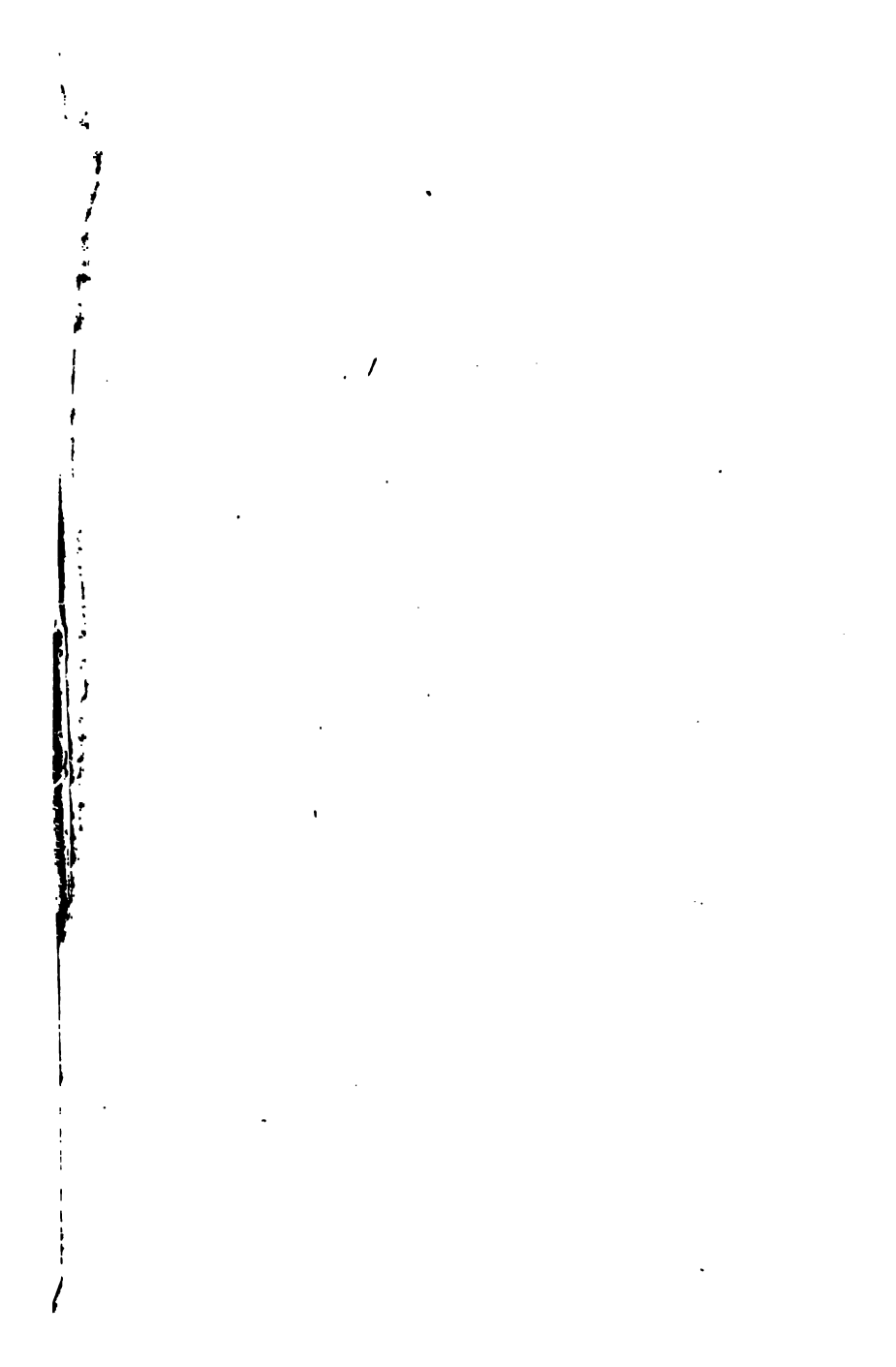
Lieut. Col. Jno. P. Finley, U. S. Army
Manila, P. I.



PL
591
J91

Lieut. Col. Jno. P. Finley, 21. S. Army
Manila, P. I.







Juanmarti, Jacinto

A GRAMMAR

OF THE

MAGUINDANAO TONGUE

ACCORDING TO THE MANNER OF
SPEAKING IT

IN

THE INTERIOR AND ON THE SOUTH
COAST OF THE ISLAND OF MINDANAO.

TRANSLATED FROM THE SPANISH
OF
REV. FATHER J. JUANMARTÍ, ORDER OF JESUITS,
By C. C. SMITH,
CAPTAIN FOURTEENTH U. S. CAVALRY.

WASHINGTON:
PRINTING OFFICE.

WAR DEPARTMENT,
Document No. 270,
OFFICE OF CHIEF OF STAFF.

Sibn.
W. H. L.
5 27.44
50406

TRANSLATOR'S REMARKS.

On taking up the work of translating a Moro grammar, the only book there was to follow, at least the only one that came to the hands of the undersigned, was a small, brief affair, called "Gramatica de la Lengua Maguindanao", by Jacinto Juanmarti, Jesuit.

The work was undertaken with a view to learning something of Moro. The dialect of the Maguindanaos of the Cottabato district, and that of the Lanaos of the lake region is quite similar, and it is believed that the grammar of the former, treated of in these pages, will suffice for the latter. The vocabulary of one is slightly different, however, from that of the other.

In the last paragraph of the preface the author states that in the final pages of the book there is a vocabulary of Spanish, Moro, and Malay. For this, one of English, Maguindanao, and Malay will be substituted in the translation.

The translator is well aware that this pamphlet is not free from errors, and the apology offered is that he has put his best efforts on it with the idea, and the hope, that it may be improved upon by some one else.

A few notes have been added by the undersigned.

C. C. SMITH,
Captain, 14th Cavalry,
Translator.

CAMP OVERTON, MIND., P. I.,
March 31, 1905.

PREFACE (AUTHOR'S).

In taking up my pen to write a grammar of the Moro tongue, I see that many difficulties may arise to prevent my object from being attained—difficulties common to all tongues which have not been polished or improved by printing.

This is one of those tongues not much known, and in which scarcely any manuscripts exist, save a few poorly kept notebooks which serve the Moros of these districts to transmit among themselves the usages and customs of the dialect. Such notebooks are generally written in a brief style, after the manner of letters which pass between them, in both of which much rudeness prevails, and which are written with no little work or difficulty.

The scarcity of writings in this tongue, and the incorrectness of those that exist, make it difficult and almost impossible to compose a grammar which shall be full and perfect. Grammar being the conjunction of rules for proper speaking, it will be seen that it is not easy to obtain these rules by listening to the natives, as each one pronounces, more or less, after his own inclination.

Time and constancy, with observation and experience of some years as to the mode of expressing Moro ideas, has made it possible to use the rules put down in this grammar. The Malay language, somewhat like the Visayan and Moro, both of which recognize it as a mother tongue, has aided me in the preparation of this book.

We have confidence in God that this treatise will serve to facilitate the study of the Moro tongue for our brother missionaries whom Divine Providence has destined to follow this work, and for others who may come to these lands who wish to learn it; and it will also serve the purpose of permitting the natives to learn the beautiful language of Castilla.

I do not believe, as I have said before, that my work will be perfect; even imperfect it will be of some use, and may be the means of prompting some one to perfect it, or to do better than I have done.

On the last pages of this book will be found a vocabulary of Spanish, Moro, and Malay, which demonstrates the relations existing between Malay and Moro, also between Moro and the other tongues and dialects of the Philippines.

GRAMMAR

OF THE

MAGUINDANAO TONGUE.

CONCERNING LETTERS AND THEIR PRONUNCIATION.

The consonants are 20, as follows: B, C, D, G, H, J, K, L, M, N, P, Q, R, S, T, V, X, Y, Z, and the Spanish Ñ.

There are four vowels: a, e, i, and u. U is sometimes pronounced o, though there is no distinct character to represent the latter sound, and custom regulates its use.

In addition to letters already mentioned, this tongue contains the Spanish ch, also dz and ts, pronounced by accentuating the d in dz, and making ts sound like the Spanish tes; ng* is used with frequency, also mga†, common to all the tongues of the Archipelago; f is lacking and p takes its place. The letters l and r are not used before consonants, but precede vowels. It is very frequent, among peoples who speak this tongue, that these two letters are confounded, either being used in several of their expressions. The Malanaos ordinarily use the r, while the Maguindanaos prefer the l.

In all other letters the pronunciation is Spanish. G‡ is always hard, as in ga, go, gu. H is not aspirated and is silent, as in Spanish words. V is readily distinguished from b, having the sound of the vowel u, as vato, which is pronounced "uato" (rock).

The Maguindanaos use an e sound between a and o, and this sound (not given in the text) must be learned by practice when the student is among those who use it.

*ng is pronounced ang (a as in arm) and is the indefinite pronoun it.

†mga is an abbreviation for manga (both a's as in arm). For a full description of this word see note 2 on page 12.

‡Bear in mind that the a, o, and u in the examples ga, go, and gu are pronounced as in the Spanish alphabet.

PRONUNCIATION OF LETTERS.

(Addition by translator.)

Consonants.

- B**—Be (e as in *end*).
C—Ce (e as in *end*).
D—De (e as in *end*).
G—He (e as in *end*).
H—Achy (A as in *arm*).
J—Hota (o as in *note*, and a as in *arm*).
K—Ka (a as in *arm*).
L—Elly (E as in *end*).
M—Emmy (E as in *end*).
N—Enny (E as in *end*).
P—Pe (e as in *end*).
Q—Ku (u as in *prune*).
R—Erry (E as in *end*).
S—Essy (E as in *end*).
T—Te (e as in *end*).
V—Ve (e as in *end*).
X—Ekis (E as in *end*, and i as in *ill*).
Y—Egriega (E as in *meat*, i as in *ill*, e as in *end*, a as in *arm*).
Z—Setta (e as in *end*, and a as in *arm*).
Ñ—Pronounced as in Spanish in the word *cañon* (*canyon*).

Vowels.

- a**—a (pronounced as in *far*).
e—e (pronounced as in *end*).
i—i (pronounced as in *ill*).
u—u (pronounced as in *prune*).

INTRODUCTION.

Language is the conjunction of words for expressing ideas which the people of a tongue use. It therefore follows that the Maguindanao tongue is the union of words used by the Maguindanaos to express their ideas, and the grammar of this tongue is the art of speaking and writing it correctly.

Grammar is made up of Analogy, which treats of the relations which words bear to each other; of Syntax, which treats of the construction of sentences; of Prosody, treating of pronunciation; and Orthography, which treats of elementary sounds, spelling, and the manner of writing a language.

PART I.—OF ANALOGY.

Analogy, as before stated, treats of the relations which words bear to each other. The union of words, which together express a clear idea, is called a sentence, thus: **Malimu su Alatala canu manga tau**—*God loves mankind*. **Su tau akil-balligda matipu sa ped in**—*The just man does no harm to his neighbor*.

With reference to meaning and use words are divided into nine classes, called Parts of Speech,* viz, Article, Noun, Pronoun, Verb, Participle, Adverb, Preposition, Conjunction, and Interjection.

CHAPTER 1.—OF THE ARTICLE.

The article used alone never makes sense, but must accompany a substantive name for this purpose, thus: **Si Juan su mga kayo**—*John and the wood*.† In the foregoing sentence **si** and **su** are definite articles, **si** being used with proper and **su** with common nouns, **si** always preceding the proper noun. The indefinite article ‡ is **isa** (singular) and **aden** (plural), thus: **Isa ca bengala**—*A shirt*. **Aden a miug, aden mamen da silang miug**—*Some desire and some do not desire*. **Aden mapia, aden marat**—*Some are good, others bad*.

* Notice that the adjective is not given in the parts of speech.

† The construction of sentences in this text naturally follows the modes of expression in Moro. Therefore the literal translation of this sentence is: *The John and all the wood*.

‡ The indefinite article, singular, **isa**, is the Moro word for *one* (*a*), and the indefinite article, plural, **aden**, is *ones* (*some*).

Isa is equivalent to the Spanish **uno** (masc.) or **una** (fem.), according to whether used with a masculine or feminine complement, and **aden** to **unos** (masc.) or **unas** (fem.), also according to whether used with a masculine or feminine complement.

Declension of the definite article *si** (*the*) singular, preceding a proper noun:

<i>Nom.</i>	Si Juan	John (The John).
<i>Gen.</i>	Ni, or cani Juan	Of John, John's.
<i>Dat.</i>	Cani Juan	To, or for John.
<i>Acc.</i>	Cani Juan	At John.
<i>Voc.</i>	Ay Juan! Juan!	Oh John! John!
<i>Abl.</i>	Cani Juan	With, of, in, on, by, for, from, without, and over John.

There is no plural definite article.†

The name of the Deity always carries the definite article *su*, thus: *Su Alatala* (*The God*) and not *Si Alatala*.

Declension of the definite article *su‡* (*the*) singular:

<i>Nom.</i>	Su asu	The dog.
<i>Gen.</i>	Sa, na, or cana asu	Of the dog.
<i>Dat.</i>	Sa, cana asu	To, or for the dog.
<i>Acc.</i>	Sa asu	At the dog.
<i>Voc.</i>	Asu! ay asu!	Dog! Oh dog!
<i>Abl.</i>	Sa, cana asu	With, of, in, on, by, for, from, without, and over the dog.

Declension of the definite article *su* (*the*) plural:

<i>Nom.</i>	Su mga asu	The dogs.
<i>Gen.</i>	Sa nu, canu mga asu	Of the dogs.
<i>Dat.</i>	Sa, canu mga asu	To, or for the dogs.
<i>Acc.</i>	Sa, i, canu mga asu	At the dogs.
<i>Voc.</i>	Asu! ay asu!	Dogs! Oh dogs!
<i>Abl.</i>	Sa, canu mga asu	With, of, in, on, by, for, from, without, and over the dogs.

* The article *si* is always used before a proper noun, except when the Deity is referred to.

† *Mga*, equivalent to *all*, and when used with the term *su*, to *all the*, is an abbreviation for *manga* (both *a*'s as in *arm*). It might be called a plural definite article denoting either masculinity or femininity, as in the following examples: *Su mga tau*—*The men* or *All the men*; *Su mga babay*—*The women* or *All the women*.

It will be seen that it performs the office of the Spanish *los* (*the*) masculine, and *las* (*the*) feminine.

‡ The article *su* is used when the Deity is referred to, and with common nouns, and also admits of masculinity or femininity, thus: *Su tau*—*The man*; and *Su babay*—*The woman*. In this respect it is different from the Spanish article *the*, which is *el* (masc.) and *la* (fem.).

Examples.

1. Su ualay ni Pedro The house of Peter.
- *2. Pinangabut sa asu si Pedro. The dog bit Peter.
- *3. Pangani si Jose cani Pedro.. Joseph begs Peter.
- *4. Inimatayan ni Pedro su saladeng..... The deer was killed by Peter.
5. Su sundang ania cani uata ku..... This cris is for my son.
6. San den su ama nin Your father is over there

CHAPTER 2.—OF THE NOUN.

The noun† is that part of speech which serves to make known things or persons, and the qualities which pertain to them. There are substantive nouns and adjective nouns. ‡

OF THE SUBSTANTIVE NOUN.

The substantive noun is the name which serves to make any thing or person known which is within the conception of man, thus: *Palau*—*A wooded hill*; *Lalan*—*road*; *Islam* §—*Moro*; *Capia*—*goodness*.

First. The noun may be proper or common.

A proper noun is the name of some particular person, place, people, or thing, thus: *Maguindanao*, *Malanao*, *Zamboanga*, *Manila*.

A common noun is the name which is applied to any one of a kind or class of objects, thus: *Tau*—*man*; *Kayo*—*tree*; *Kuda*—*horse*.

Second. A noun may be either primitive or derivative.

* To give an idea of the construction of sentences in this tongue, the second, third, and fourth are translated literally, as follows:

2. Bitten of dog the Peter.
3. Begs the Joseph of Peter.
4. Killed of Peter the deer.

The second is equivalent to *Peter was bitten by the dog*; the third to *Peter was begged of by Joseph*; and the fourth to *The deer was killed by Peter*; all showing how universal is the use of the passive voice, which will be treated of later.

† The part of speech which serves to give a name to any person or thing.

‡ As the adjective is not given in the parts of speech in this grammar, a Moro adjective noun is practically our adjective.

§ A Mohammedan.

A primitive noun is one that has no origin from another noun, as: *Lupa—earth*; *Uatu—rock*; *Ig—water*.

A derivative noun is one that originates from another noun, as: *Ulunan—pillow*, derived from *ulu*, *head*, and *an*, a suffix, which is used when reference is made to a place.

Derivatives from other nouns are called “nominals,” thus: *Palauan—a ridge of wooded hills*, from *Palau—a wooded hill*, and *an—a place*.

Derivatives which are from verbs are called “verbals,” thus: *Migaan—bed*, from *Miga—to be lying down*, and *an—a place*.

To form, in Moro, derivative nouns either from nouns or verbs, prefixes and suffixes are used with a primitive word, and the mode of applying them is as follows: The terms *ca* and *pagca* are placed before nouns which express a quality, in other words, before adjectives, and by this means abstract nouns are formed which express what is desired, thus: *Ca* (the English suffix *ness*) a prefix, and *puti* (*white*) make *caputi—whiteness*; *ca*, with *pia*, a term referring to anything good, should be used as follows: *Capia—goodness*. *Ca*, with the term *uyag*, which expresses the idea of living, should be used as follows: *Canyag—life*. *Pagca Alatala* signifies the Deity; and *pagca tau—humanity*, showing that *pagca* in these cases is equivalent to the English suffix *ity*.

Pagecambuat or *Capacambuat* signifies the act of getting up or rising, showing that *pagca* and *ca* here are each equivalent to the English suffix *ing*.

Prefixing the terms *pa*, *pag*, *pen*, or *ped* to the duplicated first syllable of a root, a noun is formed of which the root gives an idea, thus: *Tugues—seine*, is changed to *patutugues—fisherman*; *surat—to write*, is changed to *pasusurat—penman*; *ngauld—to till the land*, is changed to *pangangaulden* or to *tangangaulden—farmer*; *dado—to plow*, is changed to *padado—a plowman*; *ndagang—to do business*, is changed to *pendadagan—dagang—a merchant*; *pedsesedeca—one who begs alms*, comes from *sedeca—alms*.

The foregoing prefixes (*pa*, *pag*, *pen*, *ped*) after being used with a root to form a word, still form other words by using the suffix *an*,* as: *Pendaganganan—a store*; and *pembunuan—a fighting place*, which comes from *mbunu—to fight or quarrel*.

* The use of this term as a suffix is to denote a place.

With the prefixes **cam** and **ca** and the suffix **an**, nouns and verbs often take the following forms: **Bahagui**—*to divide*, may be changed to **cambahagui**—*division*; **ranguit**—*to snarl*, to **caranguit**—*one who looks stern or fierce*; **mbunu**—*to fight*, to **cambunu**—*war*; **babasal**—*pumpkin*, to **babasalan**—*a pumpkin field*; **pambula**—*to plant*, to **pambulaan**—*a plantation (or garden)*; **sucub**—*a cock fight*, to **sucuban**—*a cock pit*.

The term **ta** used with certain nouns or verbs expresses the idea of time (season), thus: **Tagulan**—*rainy season*; **Tapanang**—*the time of very warm weather*; **Ta-calempec**—*clearing time* (clearing the land of trees, shrubs, etc.); **Ta-capamula**—*planting time*. This term has another use explained in the following examples: **Taguinum**—*a drinker*, and **Tabrac**—*a talker*. In the last two examples, **ta**, though a prefix, apparently is equivalent to the English suffix *er*.

The term **ki** used with certain words expresses the idea of ownership, thus: **Ki-ualay**—*owner of the house*; **ki-auang**—*owner of the boat* (small boat); **ki-basac**—*owner of cultivated land*.

Kina used with other words signifies imitation, thus: **Kinasila**—*to imitate the Spaniards*; **kina-islam**—*to imitate the Moros*; **kina-insic**—*to imitate the Chinese*.

The name of an instrument used to accomplish something with, is expressed by using **ipa** with the verb which expresses the action, thus: **Ipamalid**—*the contrivance used to blow the chaff from rice*; **Ipa-nurat**—*an instrument used in writing*; **ipa-tipaden**—*any tool for cutting or chopping wood*.

To show the nationality of a person, **taga** is used with the Spanish name of the country, thus: **Taga-España**—*Spaniard*; **taga-Africa**—*African*; **taga-America**—*American*.

Terms which magnify a primitive are not used in Moro, i. e., in the case of the word *great* there is no rule for forming the term *greater*, but a different word must be used, thus: **Masla**—*great*; **macapal**—*big, stout, thick, greater*.

Words to express diminutives are formed by repeating a primitive, thus: **Ualay-ualay**—*a small house*; **auang-auang**—*a small boat*.

Collective nouns which in the singular express a multitude of things or persons are used in Moro in two ways, according to the objects which are referred to. If animate objects are referred to, **tumpuc** is used; if inanimate, the prefix **ca** and the suffix **an** are employed or the suffix alone may be used.

Examples.

1. Tumpuc a tau A gathering of men.
 Tumpuc a bilibili A flock of sheep.
2. Camangaan A place where many mangotrees
 grow, or mango grove.
 Cauatuan A pile of rocks.
 Niugan A place where many cocoanut
 trees grow, or a cocoanut
 grove.

Many things are expressed by a single word, thus: **Kayo**—*tree*; **uatu**—*rock*; **dagat**—*sea*.

There are also composite terms made up of two or more words, thus: **Panday a kayo**—*carpenter*; **ki-ualay**—*owner of the house*; **tagui-ualay**—*the person living in or occupying the house*.

A substantive noun has no gender or number in the Moro grammar, thus: **Asu**—*dog*; **sapi**—*cattle*; and **kuda**—*horse*, of themselves do not express either masculinity or femininity, and may be used in the singular or plural.

Now, in order to distinguish the sex, **mama** (male) or **babay** (female) is added to the noun, and to form the plural the term is modified by **mga**.

Examples.

- | | |
|---------------------------|----------------|
| Sapi mama | Bull. |
| Sapi babay | Cow. |
| Asu a mama | Dog. |
| Asu a babay | Bitch. |
| Tau maputi | A white man. |
| Su mga tau maputi | The white men. |
| Kayo masla | A big tree. |
| Su mga kayo a masla | The big trees. |

OF THE ADJECTIVE NOUN.

The adjective, which serves to express the qualities of persons and things, is lacking, in this tongue, of gender, number, and case; it follows, then, that there is a sole termination for all genders, cases, and numbers, thus: **Tau mariga**—*a red man*, and **bengala mariga**—*a red shirt*; **su sica maitem**—*the black cat*; and **su mga papanuc a maitem**—*the black birds*.

It is customary to form adjectives of the root of a verb or noun, placing before the root the term *ma*, thus, with the root *pia*, which expresses the idea of goodness, we get *mapia*—*good*; with *puru*, which signifies the idea of height, we make *mapuru*—*high*, and with *capal*, which expresses the idea of thickness, we get *macapal*—*thick*.

OF COMPARATIVES AND SUPERLATIVES.

Comparatives are formed by simply uniting to the positive the word *labi*, which signifies *more*. To express an idea of *less* the word *culang* is used, also *di tanto*, which is equivalent to *not so much*.

Examples.

Su Timacu mapuru a palau,	Timaco is a high wooded hill
entabes labi a mapuru su	but Pico Cogonal is higher
Balalaan.	(more high).
Si Juan labi a mapia cani	John is better (more good) than
Roque.	Roque.
Su ualay ni Pedro culang a	Peter's house is not longer than
malendu cana ualay ni Jose.	Joseph's, nor is it shorter.
Su begas ania di tanto maputi	That rice is not so white as
sa begas nami.	ours.

Superlatives are formed with the terms *tanto* and *calabauan*, both equivalent to *much* or *very*.

Examples.

Su Jadi tanto a cagaus.....	The King is very powerful.
Su islam calabauan a mesquin..	The Moro is very poor.

Diminutives are expressed by the terms *maitec* and *padidu*, equivalent to *very small* and *little*, respectively.

Examples.

Maitec a uata.....	A very small child.
Glat padidu.....	A little knife.

OF NUMERALS.

The following are some of the cardinal numerals:

1. Isa	One.
2. Dua	Two.
3. Telu	Three.
4. Apat	Four.
5. Lima	Five.
6. Anem	Six.
7. Pitu	Seven.
8. Ualu	Eight.
9. Siau	Nine.
10. Sapulu	Ten.
11. Sapulu isa	Eleven.
12. Sapulu dua	Twelve.
13. Sapulu telu	Thirteen.
14. Sapulu pat	Fourteen.
15. Sapulu lima	Fifteen.
16. Sapulu nem	Sixteen.
17. Sapulu pitu	Seventeen.
20. Duapulu	Twenty.
30. Telupulu	Thirty.
40. Apatpulu	Forty.
50. Limapulu	Fifty.
100. Magatus	One hundred.
200. Dua-gatus	Two hundred.
300. Telu-gatus	Three hundred.
1,000. Sanguibu	One thousand.
2,000. Dua-nguibu	Two thousand.
10,000. Salacsa	Ten thousand.
20,000. Dualacsa	Twenty thousand.
100,000. Sa-juta	One hundred thousand.
1,000,000. Sa-kati	One million.

Ordinal numerals.		Multiplicative numerals.	
Su muna	The first.	Ngaga isa	Single.
Su icadua	The second.	Ngaga dua	Twofold.
Su icatelu	The third.	Ngaga telu	Threefold.
Su icapat	The fourth.	Ngaga pat	Fourfold.
Su icalima	The fifth.	Ngaga lima	Fivefold.

CHAPTER 3.—OF PRONOUNS.

Declension of the pronoun **Saki** (*I*), first person, singular :

<i>Nom.</i>	Saki, aku	I.
<i>Gen.</i>	Ku, salaki, laki	Of me.
<i>Dat.</i>	Salaki, sa salaki	To <i>or</i> for me.
<i>Acc.</i>	Salaki, sa salaki	At me.
<i>Voc.</i>		
<i>Abl.</i>	Salaki, sa salaki	Of, in, for, on, over, and with me

Plural (*we*), when every one is referred to :

<i>Nom.</i>	Salkitanu, sekitanu, tanu, lekitanu.	We, all of us.
<i>Gen.</i>	Salkitanu, sa salkitanu, tanu..	Of us.
<i>Dat.</i>	Salkitanu, sa salkitanu	To <i>or</i> for us.
<i>Acc.</i>	Salkitanu, sa salkitanu	At us.
<i>Voc.</i>		
<i>Abl.</i>	Salkitanu sa salkitanu	With, of, in, for, on, with- out, and over us.

Plural (*we*), when only two persons (*thou and I*, or *you and me*) are referred to :

<i>Nom.</i>	Salkita, sekita, ta	We.
<i>Gen.</i>	Salkita, sekita, ta, lekita	Of us.
<i>Dat.</i>	Salkita, sa salkita	To <i>or</i> for us.
<i>Acc.</i>	Salkita, sa salkita	At us.
<i>Voc.</i>		
<i>Abl.</i>	Salkita, sa salkita	With, of, in, for, on, with- out, and over us.

Plural (*we*), when all except *you* or *ye* are referred to :

<i>Nom.</i>	Salkami, kami	We.
<i>Gen.</i>	Salkami, nami, lekami	Of us.
<i>Dat.</i>	Salkami, sa salkami	To <i>or</i> for us.
<i>Acc.</i>	Salkami, sa salkami	At us.
<i>Voc.</i>		
<i>Abl.</i>	Salkami, sa salkami	With, of, in, for, on, with- out, and over us.

Declension of the pronoun *thou*, second person, singular :

<i>Nom.</i>	Seka, saleka, ka	Thou (you).
<i>Gen.</i>	Nengka, saleka, sa salka, leka, ka.	Of thee (you).
<i>Dat.</i>	Salka, sa salka	To or for thee (you).
<i>Acc.</i>	Salka, sa salka	At thee (you).
<i>Voc.</i>	Seka	Thou (you).
<i>Abl.</i>	Salka, sa salka	Of, in, for, on, by, without, over, and with thee (you).

Declension of the pronoun *you*, second person, plural :

<i>Nom.</i>	Salkanu, kanu	You (ye).
<i>Gen.</i>	Salkanu, sa salkanu, nu niu, lekanu.	Of you (ye).
<i>Dat.</i>	Salkanu, sa salkanu	To or for you (ye).
<i>Acc.</i>	Salkanu, sa salkanu	At you (ye).
<i>Voc.</i>	Salkanu, kanu	You (ye).
<i>Abl.</i>	Salkanu, sa salkanu	With, of, in, for, on, by, with, and over you (ye).

Declension of the pronouns *he*, *she*, and *it*, third person, singular :

<i>Nom.</i>	Salkanin, sekanin, nin	He, she, it.
<i>Gen.</i>	Salkanin, sa or na, lekanin	Of him, of her, of it.
<i>Dat.</i>	Salkanin, cana salkanin, sa salkanin.	To or for him, her, or it.
<i>Acc.</i>	Salkanin, sa salkanin	At him, her, or it.
<i>Voc.</i>		
<i>Abl.</i>	Salkanin, sa salkanin	With, of, in, for, on, by, without, and over, him, her, or it.

Declension of the pronoun *they*, third person, plural :

<i>Nom.</i>	Silan, salkilan	They.
<i>Gen.</i>	Kanilan, sa-kanilan, nilan	Of them.
<i>Dat.</i>	Kanilan, sa-kanilan	To or for them.
<i>Acc.</i>	Kanilan, sa-kanilan, silan	At them.
<i>Voc.</i>		
<i>Abl.</i>	Kanilan, sa kanilan	With, of, in, for, on, by, without, and over them.

The demonstrative pronouns are *inia*—*this*, *anan*—*that*, *entu*—*that one*, and they are declined without change, using with them the proper prepositions for the making of sense.

POSSESSIVE PRONOUNS.

Laki, ku, salaki	My, mine.
Nengka, salka, ka	Thine, yours.
Lekanin, nin, salkanin	His.
Lekitanu, tanu, salkitanu	Ours (belonging to all of us).
Lekita, ta, salkita	Ours (thine and mine).
Lekami, nami, salkami	Ours (excluding a particular one, or some particular ones).
Lekanu, nu	Your and yours.
Kanilan, nilan	Theirs.

The genitives *laki*, *leka*, *lekanin*, *lekitanu*, *lekita*, *lekanu*, and *nilan*, it is customary to place before the noun, thus: *Su laki a ualay*—*my house*; *su lekanin a bengala*—*his shirt*; *lekanu a ingued*—*your town*.

INTERROGATIVE AND RELATIVE PRONOUNS.

The interrogative pronouns in this tongue are *tinguin?* or *tinguen?*—*who?*; *ngain?*—*what thing?*; *antain?*—*which?*; and *antuna?*—*which thing?* The relative pronoun, or that which takes its place in this tongue, is simply the word *a* (*which*) used as follows: *Su kuda a pinamasa ni Pedro*—*The horse which Peter bought*; *Su mga tau, a da sala nilan pagarian sa Alatala*—*These men which are free from sin are the friends of God*.

I (i) is also a relative pronoun, thus: *Ngain i kinua nin?*—*What (thing) is that which he got out?*

The terminations *den*, *lun*, and *un* are also used, and it is customary to place them with nouns, verbs, and personal pronouns used as possessives. They appear to indicate some relation, but can not be considered as true relatives, thus: *Tinguin nacua su bengala ku?* *Saki nacua lun*—*Who took my shirt?* *I was the one who took it; (I myself took it.)* To signify our expression that *which* it is customary among the Moros to simply place the article before the verb, and in this case it takes the place of a relative, thus: *Ngain ipa-guembal-ka?* *Su pegquigan ku*—*What do you do?* (*What is the thing which you do?*) *That which I like.* (*The thing which I like.*)

Examples.

Su mindaranguen cagay mapia su suaia nin.	He who sang yesterday has a good voice.
Su nacauma cagay uata ni An- cung.	He who came yesterday is the son of Ancung.

SOME EXERCISES SHOWING USE OF PRONOUNS.

Personal pronouns.

Panalubaan nengka salaki	You pursue me.
Di pacuan-ka su tamuc ku	Do not take my jewels.
Su entu a pinamatay aku nin cagay.	He is the one who struck me yesterday.
Canu miug salkanu munut salaki taman sa palau?	When do you wish to follow me to the hill?
Mangay aku bu amag salka ualay.	To-morrow I will go to your house.
Mapia ka bun dapay da aku? . . .	Can not you pass without me?
Udi kena salkanu da guna nin . .	Without you I can do nothing.
Muu aku den	I am going now.
Muli aku den sa ualay ku	I am going back to my house.
Andau mangay aku bu	Where shall I go?
Langun kami icalimu nami salka a tanto.	We all love you very much.
Ingat ca amayca pamulasan ako nenka!	Woe to thee if you insult me!
Duanin aku nasala aku sa Ala- tala!	Woe is me, who have offended God!
Ampunan nenka aku	Pardon me.
Sinumunin aku endu papagtim- banguen salkanu.	I have come to make peace be- tween you.
Salig-ka salaki, di ka maguirec . .	Pay attention to me, do not be frightened.

Demonstrative pronouns.

Di ka malipunget sa uata, sa anan, engu sa entu.	Do not scold this child nor that one nor the one yonder.
Di nu pagcua anan a mga ulac a kayo, engu su mga surat ania, engu su umbus entu na manga.	Do not take those flowers nor these books nor that branch of mangoes (fruit).

Sugati ka den san a caromamis, engu su muntay entu, engu di pan-gani-ka sa salacau.	Content yourself with that orange and lemon and do not ask for another thing.
Ingay ka salaki su entu ped a munsala.	Give me that other handker- chief.

Possessive pronouns.

Aua-ka sa laki a ualay engu tauag-ka su uata nengka, engu su ina nin.	Leave my house and call your son and his mother.
Pila su cauatan pun sin taman sa ingued nengka engu sa sekitanu?	How far is it from here to your town and to ours?
Paguidan ka su-tamuc-ku sa auang nengka, en-gu-kani Juan.	Ship my things on your boat and in Juan's.
Tabangui nengka sekanin sa mga lima nengka engu sa ca- bager nengka.	Help yourself with your hands and your strength.

Interrogative and relative pronouns.

Ngain a langun a taman inem- balan su ualay anan?	Of what have they made that house?
Tinguin su ped nengka a miau- lug?	With which did you fall?
Tinguin i minali salka?.....	Who wounded you?
Ngain su pali, masla ataua padidu?	Which wound, the large or the small one?
Tinguin i pedsalig nenka?.....	In whom do you confide?
Tinguin silan?	Who are they?
Ngain a ingued minan-gay-ka?..	To which town have you been?

CHAPTER 4.—OF THE FORMATION AND CONJUNCTION OF VERBS.

To be, To have, and To be in a place.

The verb *to be* and the verbal expression *to be in a place* are wanting in Maguindanao, and to express ideas of their nature the substantive is simply used with the adjective for *to be*, and

with the place for *to be in a place*, as may be seen by the following examples :

Su kayo macapal.....	The tree is thick.
Si Rodulfo (Rudolph) mapulu a tau.	Rudolph is a tall man.
Su islam talau	The Moro is a coward.
Su manobu mauarau.....	The Montes is brave.
Su glat sa linauau na tulugan ..	The pocketknife is on the bed.
Su asu sa lama-lama	The dog is in the park.

Ordinarily, to express the idea of "to be in a place," it is customary to use one of the terms *san* or *lu*, which are both adverbs of place equivalent to *here* and *there*, thus: *Andau Jose? Lu sa basac—Where is Joseph? (There) In the field. Si Pedro sin a ualay—Peter is (here) at home.*

To have is expressed by the word *aden*,* thus: *Aden aku bengala—I have a shirt. Aden ka sundang? Uay aden aku—Have you a kris? Yes, I have. Aden a tau lu? Aden bun—Are there people there? Yes, there are. To take* is also expressed by *aden*.

Aden with the prefix *na* expresses past time, and with the suffix *bu*, future time, thus: *Cagay naden aku pilac—Yesterday I had money. Paganay naden aku lipen—Before (once upon a time) I had slaves. Amag aden bu aku cabaguer—To-morrow I will have strength.*

To express the idea of "not to take, and not to have," *da* is used, which means: *There is or are none*, thus: *Da palay ko—I have no palay (unhulled rice). Da tau lu—There are no people there. Da muslanin—He has no handkerchief.*

OF THE FORMATION OF VERBS AND THEIR TENSES.

To better understand the formation of verbs, it must be observed that their roots may be verbals signifying the action of the verb, and substantive nouns or adjectives converted into verb forms by means of composing terms used with them. In fact, there are scarcely any common nouns in this tongue which can not be transformed into verbs.

**Aden* is also used as the indefinite plural article *some*, or *ones*, as explained on page 11 and in the third note on that page.

Their formation is subject to the following rules :

First. An expression of the nature of a verb, in other words, a kind of a verbal root, such as *surat* (or *sulat*)—*written*, and *emba*—*done*, is changed according to the term used with each as a prefix or suffix. See rule second, below.

Second. To fix the signification of the root, in the active, in general, the terms *um*, *inum*, *ma*, *mag*, *pag*, etc., are used according as the root begins with a vowel or consonant, thus: *Sulat*—*written*, by the incorporation of the term *um* becomes *sumulat*—*to write*; and *emba*—*done*, by the prefixing of *pag* or *pagu* becomes *paguemba*—*to do*.*

Third. As a general rule, it is customary to form verbs from verbal roots which begin with a vowel by using the prefixes *ma* or *mag* in the present and future, with the prefix *na* for the past, and with *pag* or *pana* for the imperative.

Examples.

<i>Root</i>	<i>Ulug</i>	<i>To fall.</i>
<i>Present</i>	<i>Maulug ako</i>	<i>I fall.</i>
<i>Future</i>	<i>Maulug ako bu</i>	<i>I will fall.</i>
<i>Past</i>	<i>Naulug ako</i>	<i>I did fall.</i>
<i>Imperative</i>	<i>Panalug-ka</i>	<i>You fall or fall you.</i>

The Moros of Lanao in place of prefixing the term *na* to form the past of the present, place *i* between *m* and *a* in *ma*, thus: *miaulug ako*—*I did fall*.

There are some verbs in which the past is formed by placing *in* between *m* and *a*, for example: *Manil*—*to go up*; present, *manic ako*—*I go up*; past, *minanic nin*—*went up he*. Observe, however, that this form is ordinarily passive.

Fourth. Verbs whose roots begin with a consonant are usually formed by placing between the initial consonant and the vowel which follows, *um* for the present and future, *inum* for the past, and for the imperative, the root alone, or by adding *pa*, as in verbs which begin with a vowel.

* In these examples it is seen that the term commencing with a vowel is used with the root beginning with a consonant, and the one starting with a consonant with the root beginning with a vowel.

Examples.

<i>Root</i>	Sulat	To write.
<i>Present</i>	Sumulat ako	I write.
<i>Future</i>	Sumulat bec ako	I will write.
<i>Past</i>	Sinumulat ako	I did write.
<i>Imperative</i>	Sulat ka or panulat ka	Write you or you
	(The "s" in pasulat is changed to "n" for euphony's sake.)	write.

We may call the foregoing rules general and customary in the use of verbs. There are many exceptions, however, as there are many verbs whose roots begin with a consonant and are not conjugated with the terms *um* and *inum*, but with the prefixes *ma*, *na*, and *pag*.

Thus, for example, of the root *limu*—*love*, *Lumimu* is not a modification, but *malimu*—*to love* is, as is *nalimu*—*he loved*. Of the root *saluba*—*pursued*, we get *manaluba*—*to pursue*; *nana-luba*—*he pursued*; and *saluba*, or *panaluba* (imperative) *pursue you* or *you pursue*. Of *salag*—*nest*, *sumalag* is not used to signify the making of it, but *pedsalag* is the term to be used in this case.

There are verbs which admit of two forms, and others which admit of only one. These are distinguished by their beginning with a vowel or consonant, and also by the signification of the verb, and in accordance with this signification it takes one form or the other; thus, with the root *ganad*, expressing "to learn," we say, *maganad ako*—*I learn*, and to signify "to go out" *gumanat ako*—*I go out*, is used.

Verbs whose roots begin with *p* are converted into *m* in conjugations by *bu*, *ma* and *na*, thus of *pegues* we say *mamegues*—*to conquer*; of *panic*, *mamanic*—*to go up*.

MODELS OF CONJUGATIONS OF THE TWO ACTIVE FORMS WHICH
HAVE JUST BEEN EXPLAINED.

Conjugation of the active form by "um" and "inum."

Root: **Lutad**—*To go down (descend)*:

PRESENT.

<i>Sing.</i>	{ Saki lumutad	I go down (descend).
	{ Seka lumutad	You go down (descend).
	{ Sekanin lumutad	He goes down (descends).
<i>Plur.</i>	{ Salkami lumutad	We go down (descend).
	{ Salkanu lumutad	You go down (descend).
	{ Salkilan lumutad	They go down (descend).

PAST.

<i>Sing.</i>	{ Saki linumutad	I went down (descended).
	{ Seka linumutad	You went down (descended).
	{ Sekanin linumutad	He went down (descended).
<i>Plur.</i>	{ Salkami linumutad	We went down (descended).
	{ Salkanu linumutad	You went down (descended).
	{ Salkilan linumutad	They went down (descended).

FUTURE.

<i>Sing.</i>	{ Saki lumutad bu or lumutad ako bu.	I will go down (descend).
--------------	--------------------------------------	---------------------------

The future is like the present in all respects, excepting that the term **bu** is added.

IMPERATIVE.

<i>Sing.</i>	{ Palutad ka	Descend you or you descend.
	{ Palutad nin	Let him descend.
<i>Plur.</i>	{ Palutad kanu	You descend.
	{ Lalutad silan	Let them descend.

It is customary among Moros to use, by preference, for the imperative the root alone followed by **ka** (*you*), thus: **Lutad ka**—*descend you*; **sin ka**—*come you*; **lacao ka**—*walk you*.

The Malanaos in the past tenses of verbs which carry the term **um** do not use **inum**, but place between the first and second syllables of the root the term **niu**, thus: Of **surat**—*to write* they get **sumiurat**—*he wrote*; and of **soba**—*to sail* they get **somiuba**—*he sailed*.

*Conjugation in the active form with "ma" or "mag."*Root: *Gueda*—*To embark*:

PRESENT.

<i>Sing.</i>	{	<i>Saki magueda</i>	I embark.
	{	<i>Seka magueda</i>	You embark.
	{	<i>Sekanin magueda</i>	He embarks.
<i>Plur.</i>	{	<i>Salkitanu magueda</i>	We embark.
	{	<i>Salkanu magueda</i>	You embark.
	{	<i>Silan magueda</i>	They embark.

PAST.

<i>Sing.</i>	{	<i>Saki nagueda</i>	I embarked.
	{	<i>Seka nagueda</i>	You embarked.
	{	<i>Sekanin nagueda</i>	He embarked.
<i>Plur.</i>	{	<i>Salkitanu nagueda</i>	We embarked.
	{	<i>Salkanu nagueda</i>	You embarked.
	{	<i>Silan nagueda</i>	They embarked.

FUTURE.

The same as the present with the addition of the term *bu*.

IMPERATIVE.

<i>Sing.</i>	{	<i>Pagueda ka</i>	Embark you <i>or</i> you embark.
	{	<i>Pagueda nin</i>	Let him embark.
<i>Plur.</i>	{	<i>Pagueda kanu</i>	You embark.
	{	<i>Pagueda silan</i>	Let them embark.

Other tenses are formed of these prefixes (*ma, mag, na, pag*), and have no proper form. To express what they signify, use is made of some adverbs or terms which modify, according to the case, the idea expressed by said tenses.

The term *ped* is a form very much used as a prefix to verbs, and there is no rule to determine its use. It is used in practice with all kinds of verbs, as often with those in which the term *um* is used as with those in which *ma* in the active is used, and for euphony's sake it may be changed to *peg, pem, or pe*.

Examples.

<i>Pelacau-lacau silan</i>	They are walking (for pleasure).
<i>Pedsulat ako kanu mga pagali</i>	I write to my friends.
<i>ku.</i>	

Ya pedtalun silan pendadaura They say that other men insult
 nilan su mga ped a tau. them.
 Di ka pedsegad di pedsengal ---- Neither cry nor sing.

OF THE SIGNIFICATION OF ACTIVE VERBS.

To fix the sense of an active verb it is well to note the idea expressed by the root of which it is formed.

First. If the root expresses the general idea of a thing accomplished or executed, the verb will signify the action by which that thing is done, thus, **teped** signifies the idea of something cut, and the verb **pedteped** is *to cut*, and **bisay**, expressing the idea of something scratched will have for its verb form **mabisay**—*to scratch*.

Second. If the root is the name of some instrument, the verb formed with it will express the action of using that instrument, thus, **pana**—*a bow* has for its verb form **mapana**—*to use the bow* (shoot arrows), **gued**—*a saw* has **paguegued**—*to saw*, and **cotiapi**—*a guitar* has **mangutiapi**—*to strum the guitar*.

Third. If the root expresses the idea of a charge, office, or occupation, the verb will signify the exercise of that charge, office, or occupation, thus, **panday sa kayo**—*a carpenter* may become the verbal sentence **pedpanday sa kayo**—*to work as a carpenter*; **gamut** is *medicine*, and **pengamut** is *to cure*; **sarigan**—*a commission*, becomes **pedsarigan**—*to fulfill a commission*.

Fourth. Finally, if the root is of an adverbial nature, the verb will signify the idea which the adverb intimates, thus, **sa lipag**—*the other side of the river* has for a verb form **lumipag**—*to cross it* (the river); **masiken**—*near* has **pedsiken**—*to get near*, and **sin**—*here* has **sumin**—*to come here*.

In addition to the above, in order to know well the signification of verbs, the following rules should be learned:

First. When **ca** is interposed between the composing term and the root it makes the verb express the idea of quality, power, or command, thus: **Macapia**—*to make a thing good*, **macaembal**—*to order a thing done*, **macaulian**—*to order to go behind*, and **pacainum**—*to order to drink*.

Second. The term **i**, a suffix, united to the verb gives it a transitive sense, and indicates an object on which the verb does not depend directly in the active. It is used either in the active or passive.

Examples.

Icatau-i ku kanilan	I will make it known to them.
Pembulaun-i pulaus.....	He will decorate the post.
Paguengala-i dalepa	He will give the place a name.

“To them,” “the post,” and “the place,” in the above sentences are what we call indirect cases or objects removed from the action of the verb.

Third. To form a frequentative (denoting the frequent repetition of an action) verb, the root of the verb is repeated, for example, *maglacau-lacau* denotes *to travel backwards and forwards*, or *to travel the same road frequently*, *paguinum-inum—drink, and drink again*.

When the composing term is placed in the second member of a word it signifies reciprocity (mutual action and reaction), and is the same as if the term *an* were placed at the end of a frequentative, thus, *puala-magpuala*, or *puala-pedpuala*, or *puala-pualan—to dispute*, are all the same.

Examples of verbs to fit the foregoing cases.

Malalaguy ka mana su mga saladeng.	You run as fast as deer do (run).
Kuman bu silan amai ca mag-utem silan.	They will eat when they are hungry.
Di ka mesina su capia na ped nengka a tau.	Do not envy the welfare of your neighbor.
Napagueletan ku canu mga bunuan a tau.	I rushed in among those who were fighting.
Duminado silan sa pamulaan engu sa basac.	They have plowed the garden and the field.
Nagneguet nin su kayo.....	He has sawed the lumber.
Pinana ku su mga papanuc da masugat.	I have thrown rocks at the birds and did not hit them.
Su mga pepanday sa kayo di tanto marasay.	Those who work as carpenters do not suffer any.
Marguen den su pepanday sa putau sabap sa cayau.	The occupation of horseshoeing is hard on account of the heat.
Gamuti ka su mga bacataun a tau.	You cure those who have skin disease.
Tinguin i pendatu sa ingued antu?	Who is the dato or the governor of that town?
Canu sumin ka bu?	When will you come?

Lipag ka saguna	Cross to the other side of the river now.
Pakan ka su mga kuda engu su asu.	Order that the horses and dog be fed.
Macasia ako bu sa mga tau.....	I will have the people come here.
Ngain paguengalan i palau antu.	What name have these hills (wooded hills).
Inicatau ku salka	I made you know it.
Cumubing cubing lalayun su mga uata.	Play, and play again the cubing (a sort of a reed instrument) for the children.
Uman uman gay bunubunuan nilan.	Every day they laugh among themselves.

CHAPTER 5.—OF THE PASSIVE FORM OF THE VERB.

To learn the Moro tongue intelligently it is indispensable to know well the verb and its forms as it is customarily used among the Moros. This is particularly so of the passive form, common to all tongues derived from the Malay. The reason for this, apparently, is that all oriental peoples in expressing their ideas give more attention to an object on which falls the action of the verb than to the subject. This is just the reverse of more civilized languages, and is why it happens, many times, to those who are learning oriental tongues, that without noticing it, they express their ideas by the passive form, thinking they are using the active.

Four forms of the passive are known to the Maguindanao tongue: The radical passive, the passive in "i," the passive in "en," and the passive in "an."

OF THE RADICAL PASSIVE.

This passive is proper in any radical diction which has a verb significance, or better yet, in a diction where the verb may be active by means of the terms which customarily determine it, and which of itself expresses a full radical and a passive idea, thus, the radicals *teped*, *surat*, and *betad* express the ideas, respectively, of *cut*, *written* and *placed*, and from these we may say: *Teped ka su kayo*—*Cut is the tree* or *The tree is cut by you*,

and **Betad ka su surat san**—*Place the book there* or *Let the book be placed there by you*. To use this passive the subject is placed in the genitive in a sentence, and the complement of the action of the verb is in the nominative, as may be seen by the preceding examples. In the Malay tongue this passive is used in all its modes, but in Maguindanao it is used for imperatives, rarely in other modes.

OF THE PASSIVE IN "I."

This passive, which in the Malay tongue is **di**, is used by simply placing **i** before the first letter of the radical as a prefix.

Examples.

Root: **Teped**—*Cut*.

Iteped ku su kayo..... I cut the tree or the tree is cut by me.

Root: **Panic**—*To go up (ascend)*.

Ipanic ku su uatu..... I ascend the rock or the rock is ascended by me.

Root: **Betad**—*To place*.

Inibetad ni Juan su mga ben- John placed the shirts there or
gala lu. the shirts were placed there
by John.

Make use of this passive when the verb expresses exterior action, instrument, cause, or motive why the thing is done, or the time when it is executed.

Place the agent (the person or thing that exerts power) in the genitive and the instrument (not necessarily a musical instrument or instrument used for any particular thing, but an article of any kind, a thing, a noun), cause, etc., in the nominative. Thus we say: **Ipagpasa ka su sundang**?—*Sell you the kris?* **Canu ipalipag ka**?—*When cross you the river?* **Su acad mapita ipalipag ko**—*Sunday in the morning I will cross to the other side.* **Ngain ipanuru ka canu mga tau**?—*What are you showing to the people?*

We also make use of this passive when we present or give something to a person, placing the agent in the genitive, the receiver in the nominative, and the thing or object in the accusative. Thus, we may say: **Inipait ku si Luis sa munsala**—*I brought to Louis a handkerchief.*

It is well to bear in mind of this passive, and of passives in general, that ordinarily the agent of the sentence comes immediately after the verb, and the subject of the same comes before the verb or after the agent. From this we can see in the sentences *Icalimu ni Juan si Luis—It is John who loves Louis*, and *Inicalimu ni Pablo si Jose—It is Paul who loved Joseph*, that many times they leave off the articles which generally accompany proper nouns (names), and in these cases the subject of the sentence would be doubtful if it were not for this rule. If the sentence is an interrogative it is supposed that the agent always precedes the verb.

OF THE PASSIVE IN "EN."

This passive, which in the Tagalo tongue has the termination *in* and in the Visayan *on*, is employed to express action by the agent, modifying the subject of the same. Thus verbs which signify to do, to ask, to call, to receive, to eat, to drink, to think, etc., are expressed by this passive.

The agent is placed in the genitive, and the last term of the sentence in the nominative. The termination *en* added to the root forms a verbal expression, and in past tenses the term *in* is placed after the first consonant of the root, but if the root begins with a vowel, *in* is placed before it.

Examples.

Taunguen ka su bantay	Call the guard.
Inembalen nilan su ualay	They have made the house.
Initen ku su mamis si Jose.	I have brought candy to Joseph.
Pikiren ku mapia su casucar nami.	I am pondering over the danger which we are in.
Binilang ku su mga pilac.....	I have counted the dollars.
Inumen ka su gamut.....	Drink the medicine.

OF THE PASSIVE IN "AN."

This passive, which is common to Tagalos, Visayans, and Moros, is used in this tongue to express action over a place, which is the termination or object of the action. It is formed by this term (*an*) being placed after the root of a verb.

The place is arranged or put in the nominative, the agent in the genitive, and the complement in the accusative. When it has two complements the direct one is placed in the accusative and the indirect one in the nominative.

More use of verbs is made under this passive than under the preceding ones—when a place is referred to, when they signify occupations by which one makes his living, and when to buy, to sell, to dress others, to close, to mix, to smell, to like, and to touch, etc., are referred to.

Examples.

Inibetaden ku su surat san sa caban.	I have placed the book there in the box.
Ngain a ualay nalusudan ni Luis?	Which house did Louis go into?
Sa pamulaan nengka mamulaan ku bu madakel a niug.	I am going to plant many cocoa-nut trees in your garden.
Minunutan ku su datar taman sa palau.	I have followed the plain to the wooded mount.
Di ka tayungan su ditar.....	Do not touch the dress.
Ududan ku su ladia sa sabao ...	I am emptying the soup in the cup.
Tinguin pagadatan kanu mga lukes?	Who respects the aged?

It must be noticed respecting these passives and their use that there are verbs which come under the three (passives), besides the radical; others come under some, while some admit of only one, the use of the verb showing whether it is in the right passive or not.

To have some idea and give some rule on this, it should be remembered that the passive in “i” serves for verbs which signify action of the agents as the exterior term, or the instrument with which it is executed; the passive in “an” for verbs which express action of the agent as the agent or material from which a certain thing is made, and finally the passive in “an” serves to express the place or end of the action of the verb.

OF THE USE OF THE ACTIVE AND PASSIVE.

To know when it is proper to use the active or the passive the signification of the verb must be looked to, also the object on which falls its action.

Although it may not be possible to fix by rules in which cases one should be used by preference over the other, the following rules may yet be of service, which are common to other tongues of the Archipelago:

First. The active form is used when the phrase or sentence is begun by the agent of the same placed in the nominative, though we speak in a sense already determined.

Examples.

Saki malimi aku kanu mga ania I love these good men.
a mapia a tau.

Sakisumulatako sa calatasantu. I write on this paper.

Seka mangay ka bu pedtaua- You will go to call Peter.
guen si Pedro.

Saki di ako matau bichara I do not know how to speak
casila. Spanish.

Second. Ordinarily the active form is used when we speak in an indetermined sense or determined only in part.

Examples.

Minum ka sa ig a Pulangui. Drink you water from the river.
Macus ako bu sa mga ulac a I will take the flowers from the
kayo. tree.

Su Luis tinumauag sa padi. Louis called the father.

Palusud ka sa mga papan. Bring in the boards.

Si Juan namasa madakel a John bought many things.
tamuc.

Kuman kanu sa bayabas ania, Eat of those guavas, which are
namalembu a tanto. very good.

Si Jose muit bu sa timus a Joseph will bring salt from the
Moros. Moros.

Third. Ordinarily, also, the active form is used in interrogatives. Thus we say: *Tingin manutu bu sa manga Moros su pedtaluun ni senor gobernador?—Who will explain to the Moros what his excellency the governor says?*

Other Examples.

Canu macauma su ama nengka?.. When will your father come?

Tingin a minunut nin?..... Who has followed him?

Tingin-i mamasa sa seda?..... Who buys the fish?

Pila ca tau nalusud sa ualay?.. How many persons entered the
house?

Fourth. The active form being the most ordinary and frequent way of expressing one's self, use is made of it when we speak in a determined sense outside of cases already indicated. Note that in indeterminate cases when the sentence has two complements use is made of the passive in "an," or the passive in "i."

Examples.

Init ka sin su surat antu?.....	Did you bring that book?
Ipayupas ka mapia su lantay a ualay.	Sweep well the floor of the house.
Pangui layan ka si Luis engu su manga ped nin.	Hunt you Louis and his companions.
Iningayan-in su munsala cani Ramon.	He has given to Ramon the handkerchief.
Pinamasanin langun a palay sa padian.	He bought all the palay in the market.
Tinguin inauydan su sulat ku?..	Who has taken my letter?

CHAPTER 6.—INFINITIVES, SUBSTANTIVE VERBS, AND VERBAL NOUNS.

Infinitives are formed of imperatives, placing before these the term *ca*, which for infinitives of past time is converted into *kina*.

Examples.

Of the root *mile*—*to select* :

<i>Present and future</i> ...	Mamili ako	I select or will select.
<i>Past</i>	Minamili ako ..	I did select.
<i>Imperative</i>	Pamili ako.....	Select you or you select.
<i>Infinitive present</i>	Capamili	To select.
<i>Infinitive past</i>	Kinapamili	To have selected.

Of the root *ganad*—*to learn* :

<i>Present and future</i> ...	Maganad silan .	They learn or will learn.
<i>Past</i>	Naganad nin...	He learned.
<i>Imperative</i>	Paganad kanu .	Learn you or you learn.
<i>Infinitive present</i>	Capaganad	To learn.
<i>Infinitive past</i>	Kinapaganad ..	To have learned.

Su kinapaganad mapia su ca- pangadi, nabautis si Juan. After John had learned the prayer he was baptized.

Su capaliu sa lalan di den muna managup ta.	The going into the street should be after one has performed his ablutions.
Su cailay ko salka macaridu su guinaua ku.	Seeing you causes me sorrow.
Su kinauma su panday a kayo, natedep sa ualay su baguer a endu.	After the carpenter had arrived a strong wind demolished the house.
Su capalusud ka sa ualay a mga salacau a tau pagadat ka kanilan.	On entering a strange house have respect for the people there.
Sy capatulug ko, sambayang aku den.	On going to bed it is customary with me to pray.
Su cambuat ku mapita peditade-man ako sa Alatala.	On rising in the morning I commend myself to God.

A substantive verb or word formed of a verb consists of the root alone with the term *ca* placed before it after the manner of forming abstract nouns from adjectives (see Chapter 2, page 14), and we may thus say: *Cablag*, *calacau*, *calusud*, *caembal*, *caken*, etc., words which signify, respectively, *captivity*, *travel*, *entrance*, *work* (something done), and *food*, coming from the verbal roots *blag*—*to take*, *lacau*—*to travel*, *lusud*—*to enter*, *embal*—*to do*, and *ken*—*to eat*.

The following verbals it will be noticed are formed by repeating the root, and using *ca* at the beginning of the word. It will also be noticed that in English the examples below are words ending with *ble*:

Caguilec-guilec	Terrible.
Calimu-limu	Amiable.
Calini-lini	Agreeable.
Cabagubaguan	New (admirable on account of newness).
Di pacasicaan	Inaccessible.

CHAPTER 7.—ADVICE AS TO THE MANNER OF CONJUGATING VERBS.

First. There are verbs which vary in their conjugation according to their signification. We saw that the verbal root *ganad* (chapter 4, page 26) when made a verb with the prefix *ma* signified *to learn*; *maganad su mga uata sa bitlara casila*—*the children*

learn to speak Spanish; and when given a verb form with **um** interposed signified *to go out*, thus: **Canu gumanat bu salkanu sa ualay nin?**—*When will you have left (gone out of) your house?* The same may be said of the root **sambay**. If we say **pedsambayang ako**, the translation is *I pray*, but if we say **sumambay aku sa glat**, then the translation is *I beg you to lend me the knife*.

Second. The signification of other verbs varies according to whether or not any syllable of the root is repeated, as happens with the roots **pasan** and **laguy**; of the former we get **pamasan**—*to buy*, and **papasan**—*to sell*, and of the latter, **malaguy**—*to escape*, and **malalaguy**—*to run*.

Third. Of the composing term of verbs, or terms which modify their significance, used in the Malay, Tagalo, and Visayan tongues, some are used in Maguindanao, generally the best known ones which have been quoted in a few of the foregoing pages.

Pinaca.—This term expresses the idea of “to take the place of,” or “to be reputed.”

Examples.

Su pinacasla sa langun a mapia su calimu na Alatala.	The best of all good things is reputed to be the love of God.
Seka pinacalukes ku -----	You are like my father,
	or
	You are enough like my father to take his place.
Su buhaya pinacajadi canu mga seda.	The alligator is as the king of all fishes,
	or
	The alligator takes the place of the king of all fishes,
	or
	The alligator is reputed to be the king of all fishes.

Kina.—We have seen that this term serves for past time to infinitives and for forming certain substantive nouns (see Chapter 6, page 36, and Chapter 2, page 15), thus: **Su kinauli silan canu mga marat a tau**—*After they had returned they met with some bad men*. **Su kinalutad ku magabi**—*On my coming down at night*.

Capag.—This term expresses the idea of “after,” “on doing,” “on going,” “on entering,” etc., and, like verbals, begs genitive of the person or agent, and accusative of the object or

termination of the action. *Su capagaua nu ama ku mana bu aku manem—On my father's going out (or after he goes out) I will go also.*

Talking of past time, capag becomes kinapag, thus:

Su kinapagkan nilan minagtau silan. After having eaten they excused themselves.

Su pagcalusud sa simban siu- On entering the church worship
men ka sa Alatala. God.

The term **pagca** has the same significance as **capag**, as is seen by the fact that in the last sentence **capagusud** could have been used as well as **pagcalusud**, the word used.

Maca and **Naca** are used for the past time. We have seen before that they express the idea of power, command, etc. (see Chapter 4, page 29). **Macapanic aku**—*I can (have power to) go up*; **Nacambuat aku canu mga tau**—*I have ordered the people to rise*; **Macasurat ako canu mga uata**—*I make the children write*.

Ca.—This term, in addition to its serving to form substantive nouns of verbs, and abstract nouns of adjectives, is used to express the idea of a thing being finished or accomplished, this by joining it to the root and repeating the first syllable of the root, thus: *Caguguman ku su ualay*—*I have just come out of the house, or I have just finished coming out of the house; Calilipag nin saguna*—*On crossing to the other side of the river, or Having finished crossing to the other side of the river.* It also expresses a command, or statement tersely uttered, thus: *Cagagaan ka*—*Walk fast (Hurry up).* Also ideas contained in the words “hardly,” “scarcely,” etc., thus: *Andau den caguegueda ako paguta ako*—*Scarcely had I embarked when I became ill.*

The term *ca* as a prefix, with the termination *an*, to verbs makes them passive and serves for present time, thus: *Calipunguetan ako ni*—*I am scolded by him*; *Catademang ku sa mga lokes ku*—*I think of my elders, or they are thought of by me*. For the past time *kina* is used, thus: *Su nata a kinauyag ku*—*The child that was raised by me*; *Taman a kinembalan na Dios sa duna*—*Since the time the world was created by its Maker*. In addition to the foregoing, *ca* with the termination *an* in words has the significance expressed in the following examples:

Capatayan..... A place where a massacre has taken place.

Cabayabasan A place where guavas abound.

Cababasilan.....	A place where there are many pumpkins.
Capacasarucan	A place of bad odors.
Caamisan.....	A place of sweetness.

With the term *an* as a final to a word we also get the following:

Duda-Dudaan	A place to expectorate (a spittoon).
Unut-Unutan.....	A leader, one to be followed.
Paigo-Paigoan	A tub, a place to bathe.

Pina.—This term is of past time and signifies the completion of a thing, ordinarily referring to the past.

Examples.

Pinaaia aku nu Gobernador ...	The Governor excused me.
Pinabatay aku nin.....	He ordered me flogged.
Ina naluba nu asu su saladeng ..	The deer was pursued by the dog.

Maki and paki (passive).—The term *maki*, which for past time is *naki*, signifies “to desire,” “to accompany,” or to use with other words something which the root states.

Examples.

Nakimbitiara silan si Luis engu si Juan.	Louis and John talked between themselves.
Di ka makisimbura canu mga marata tau.	Do not mix with bad men.
Makipagueda bu aku canu mga lusu sa tian.	I will embark with my brothers.

This term (*maki*) united to a noun signifies to “look like,” “to carry one’s self like,” or “to appear like,” conforming to what the noun expresses, thus: **Si Pablo makipanday a kayo**—*Paul looks like a carpenter.*

CHAPTER 8.—VERBS WHOSE CONJUGATION OFFER
SOME DOUBTS.

Pasa—*To sell* :

Ped-pasa ako sa kuda	I sell the horse. (I am willing to sell him.)
Napasa nin sa ualay	He sold the house.

Ped-pasa ako bu sa sapiu	I will sell the hat.
Pasa ka sa sundang anan	Sell you that cris. (Not interrogative.)

Pamasa—To buy :

Mamasa ako	I buy.
Mamasa ako bu	I will buy.
Namasa nin	He bought.
Pamasa ka	Buy you. (Not interrogative.)
Su capamasa nu kanu mga pap-anuc, iket nu pia.	On buying the birds you tie them well.
Su kinapamasa nu dato su mga guinis nauasa.	On the buying (or after the buying) of the goods by the Dato they got wet.

Pegues—To conquer :

Mamegues aku	I conquer.
Namegues nin	He conquered.
Pegues ka	Conquer you. (Not interrogative.)
Su Capegues	To conquer.
Su kinapegues	To have conquered.

Lenen—To endure (bear) :

Lenen ku	I endure.
Nacalen silan	They endured.
Alen ka	Endure you. (Not interrogative.)
Pagalen ka	Endure you. (Not interrogative.)
Su capagalen mapia	To endure is good.
Su kinapaguelen nilan nalaguy su mga lidu nilan.	Their enduring caused their enemies to flee.

Gragra—To devastate (pillage) :

Magragra su mga tau	They are going to pillage the people.
Nagragra silan	They pillaged.
Gragra ka	Pillage you. (Not interrogative.)

Pulang-pulang also signifies *to pillage*.

Laciac—To waste :

Lumaclac ako	I waste.
Linumaclac silan	They wasted.
Di ka pag-laciac	Do not waste.
Su capag laciac marat	To waste is wrong.
Su kinalac-lac nin	On account of his having wasted.

Tanked—To assure :

Tumanked aku su talad ku	I assure that my promise will be carried out.
Initenked or tinumanked nin su benala catula nin.	He assured that what he stated was true.
Tanked-ka?	Do you assure it?
Su catanked	To assure.
Kinatanked	To have assured.

Nguinguisi—to laugh :

Penguinguisi silan	They laugh.
Minguinguisi ako cagay	I laughed yesterday.
Nguinguisi ka	Laugh you. (Not interrogative.)
Su canguinguisi	To laugh.
Kinanguinguisi	To have laughed.
Nguinguisian ku saleka	I will have laughed at you.

With the adverbs *sin* (*here*) and *lu* (*there*) the verb *sumin* (*to go*) is formed. For the imperative of this verb use the adverb as shown in examples below:

Sin ka	Come you (literally, Here you).
Lu-ka or mu ka	Go there (literally, There you).
Muu silan	Go them there (literally, There them).

CHAPTER 10.—OF ADVERBS.

An adverb modifies the signification of a verb or some other word with which the verb is joined or used.

The adverb is divided into those of place, time, mode (manner), quantity, comparison, order, affirmation, negation, and doubt.

ADVERBS OF PLACE.

Andau?.....	Where? whither? to what place?
Sin	Here, in this place.
Sia	There, in that place.
Saya	Here, hither.
Luu or Ruu	Yonder, thither, there.
San	Yonder, thither, there.
Muna	In front of (the first one).
Sanguran	In front of, ahead of.
Sa licud or Ulian	Behind, at the back of.
Pantag-Sa-pantag unian	In front.
Sa baba or Sa lupa	Under.
Sa liuauau	On top of, above, over.
Sa puru	Up, high, above.
Didalem	Under, underneath, below.
Sa dalem or Sa lusud	Within.
Sa pagueletan	Between, in the meantime.
Iped, yamung, sa ubay	Close to, near by.
Sa liu, Sa guemau	Out.
Masiken	Near.
Mauatan	Far.

ADVERBS OF TIME.

Saguna	Now, at this time.
Amag	To-morrow.
Mapita	Early in the morning.
Cagay	Yesterday.
Cagasandau	Day before yesterday.
Amay-amay-bu	After, afterwards.
Amay-amay	Presently, immediately.
Taman	In the mean time.
Sa luuc	In the mean time.
Upen	Before.
Caguina-Caguina pan	Before.
Ou-pen or Nia-pen	At this time, right now.
Nauguet-Nauri	Late.
Bago-pen	Recently.
Muna-Paganay	Anciently, formerly.

Capusan	Finally, ultimately.
Andang	Anciently.
Lalayun	Always.
De den a tanto	Never more.
Dala pen	Not yet.
Magaan	Promptly, quickly.
Sarta	In the meantime.

ADVERBS OF MODE (MANNER).

Maya, manaya	So, thus, in this manner.
Mana	Consistent with, agreeable to.
Panun?	How?
Pedtibaba	Purposely, knowingly.
Da tibaba	Involuntarily.
Guinaua nin	Voluntarily.
Macadesan	Abruptly.
Maripes, mabaling-balingan, uman-uman.	Frequently.
Malumbat, malanat, tana-tana ..	Slowly.
Nacambelag-belag	Separately.
Baguer	Strongly.
Natecau	Suddenly.
Magaguet	Tightly, closely.
Teguelen	Forcibly, violently,
Mapia	Freely, spontaneously.
Marat	Badly, wickedly.
Lalayan	Eternally, forever.
Mategas	Hardly, rigorously.
Malemec	Softly, mildly, gently.
Tumana	Softly, gently.
Nasamaan	Abundantly.
Da pen	Scarcely, hardly.
Da acalon, da ipag-acalon	Unpardonably.
Catatancaan	Justly.
Una-una	Principally, mainly.
Asar bu	Casually.
Midtegas, miktegas	Tenaciously.
Manem	Also, likewise.
Luar	Simply, only.
Manamar	Constantly.

ADVERBS OF QUANTITY.

Sugat.....	Sufficient, enough.
Calabauan.....	Excessive, more than enough.
Sama.....	Abundantly, excessively.
Madakel.....	Much.
Paidu, Babaidu.....	Little, small in quantity.
Pila?.....	How much?
Da.....	Nothing.
Tanto.....	Very, much.
Paidu sama u kulang.....	Little, more or less.

ADVERBS OF COMPARISON.

Labi.....	More.
Culang.....	Less.
Mana.....	So, so much, as well, as much.
Madiadi pen.....	Better yet.
Labi mapia.....	Better.
Labi marat.....	Worse.

ADVERBS OF ORDER.

Muna.....	Firstly.
Cauli.....	Lastly, ultimately.
Tundug.....	After, next.
Ngaga isa.....	Single.
Caga dua.....	Twofold.

ADVERBS OF AFFIRMATION AND NEGATION.

Uay.....	Yes.
Di, da.....	No.
Diden.....	Never.
Di pen.....	Not yet.
Da acalun.....	Never.
Di kena, da.....	Neither, not either.
Benal-benal.....	Certainly.

ADVERBS OF DOUBT.

Antapen.....	Perhaps.
Sumalac, basi.....	By chance, by accident.
Pabila.....	In case of.
Ugaid.....	Probably.

ADVERBIAL MODES.

Salebu.....	To the exception of, at the expense of.
Alang-alang	So so.
Di kena alang-alang.....	Not any way, under no consideration.
Sa punan	At the beginning.
Pagueletan	Among themselves.
Sa luc.....	To the middle, in the middle.
Sa dua mbala	Of both sides.
Takilidan-taliguidan	At the side.
Sa cauanan, sa biuang.....	To the right, to the left.
Amag mapita	To-morrow in the morning.
Mapita-pita	Very early in the morning.
Tumindég	On foot.
Ngaga macaisa	Sometimes.
Casalac bu	One with another.
Madelag a tanto	Rarely.
Atu-atu.....	In a little while.
Da acalon, da pacaidanum.....	It does not matter, it makes no difference.
Taman sin taman luu	From here to there.

PREPOSITIONS.

Puun, taman	Since.
Sampay, taman	Until.
Sangul	Toward.
Sabap, sa	For, on account of.
Ped a.....	With.
Sanguran	Ahead, or in front of.
Linauau	Over.
Baba	Under.
Sa ubay	Into.
Sa	At, on, in to.
Paguelatan	Between, among.
Canu, canu	For.
Mana, ya	According to.
Da	Without.
Unut, licud	Behind.
Pura-pura	Under, below.
Macaren	Against.

CONJUNCTIONS.

Amaica.....	If.
Udi, amaica di.....	If not, but, except.
Di kena.....	Neither, nor.
Amayca.....	In case.
Asal.....	Is that, provided that.
A pabila, pabila.....	In case of.
Amayca maya, amaica maytu ..	This being as it is, being as it is.
Calo-calo.....	If by chance.
Amayca, u.....	So that, therefore.
Enduken?.....	Why for.
Caguina ca.....	Why.
Mana ya.....	Therefore.
Entauna.....	But.
Endu.....	Why for, for what.
Di, di manem.....	Nor, neither.
Pidsan.....	Though, notwithstanding.
U-maytu.....	If it is thus.
Manem.....	Also.
U-di bu manan.....	If it is not so.
Caantap.....	It may be.
Caguinaca.....	Although.
Ngu pen.....	So that.

INTERJECTIONS.

A inau!.....	Oh!
Abaa!.....	Ah! (An exclamation of admiration.)
Umbes!.....	Would to God!
Ay!.....	Hello! (salutation).
Ingat canu!.....	Look out!
Denguer canu!.....	Silence!
Canugu-nin!.....	What a pity!
Dua-nin!.....	Poor soul!
Sarig-ka!.....	Courage!
Cagangaan!.....	How quick!
Ilaen ta pen!.....	We shall see!

SENTENCES AND PHRASES IN COMMON USE.

SENTENCES AND PHRASES IN COMMON USE FOR ASKING, GIVING,
BEGGING, AND AFFIRMING.

Ngain ngalan entu?	What is this called?
Talu ka salaki saluman	Tell it to me again.
Ingay nenka salaki su pilac	Give me the money.
Di aku miug	I do not wish to.
Dala pilac-ku	I have no money.
Pananguit-ka inia u sa ualay ni Pedro.	Take this to Peter's house.
Idual ka salaki su cursi anan	Reach me that chair.
Ngain i kiugan engka?	What do you wish?
Tinguin ka?	Who are you?
Ngain i ngala nengka?	What is your name?
Ya ku ngalan si Juan	My name is John.
Aden dtalun ku salka	I have to speak with you.
Catauan aku nengka?	Do you know me?
Uay, catauan ku seka	Yes, I know you.
Nauguet a gay a quina kilala-i ta den.	It is a long time since we met.
Ipakineg ka pia-pia	Listen to me well.
Uay, pakineguen ku pia	Yes, I will listen to you with pleasure.
Panun?	How?
Nacambelag-belag	Separately.
Malimu su Alatala canu manga tau.	God loves mankind.
Pekinasila ka?	Do you speak Spanish?
Matau aku sa paidu	Yes, a little.
Nguin i panguenin nengka?	What do you beg?
Di mapacay, da cabalebeg-in	It can not be, it is impossible.
Uay	Yes.
Uay Dato	Yes, sir.
Di	No.
Di Dato	No, sir.
Sapulu a salamat	Many thanks.
Sinumun ako ka pasalamat aku salka.	I come to give you thanks.

SENTENCES AND PHRASES IN COMMON USE FOR PASSING THE
COURTESIES OF THE DAY, ETC.

Salamdu aku salkanu	I salute you all.
Asalam mualay cum	Peace be with you all.
Alai ku misalam	With you all let it be peace.
Su Alatala ya matau salkanu...	God be with you.
Maguetau aku den	God be with you, I now depart.
Ngain i betad nengka?	How are you?
Ngain i betad niu saguna?	How are you all?
Ngain i betad ni ama nengka?..	How is your father?
Mapia sa calimu na Alatala	Well, by the grace of God.
Micapia aku den, na salka micapia ka.	I am now well and you are also.
Micapia aku den	Also am I well.
Ngain i betad nu masakit antu? ..	How is the sick one?
Cauli-ulan den?	Are you getting better? Getting better, you?
Mana ca gagaan su masakit antu.	The sick one is getting worse.
Sin sa duna dala mapasad a pacapia su guinaua ta.	There is not on earth a complete comfort.
Mauguet ka a tanto sin sa duna.	May you live many years.
Canu i cambalingan ka sin?	When are you coming again?
Amay malulen	This evening.
Sa amisendau	Day after to-morrow.
Taman sa cappaluman	Till I see you again.
Maguetau aku salka	I take my leave of you.
Enduken ka paguetau ka?	Why do you go?
Ayan ka muna	Sit down first (before you go).
It ka sin su cursi ca ayanan su Capitan.	Bring the captain a chair.
Di aku den mayan, ca pengagan aku.	I can not sit down, as I am in a hurry.
Madakel a pengula-ulan ku	I have much to do.
Mbalingan aku bu amay	I will return shortly.
Di aku maguetau sa cadenan ku ..	I will not leave my master.
Paguetau ka suguna den	Leave this instant.
Macapaguilayata bu amay cagabi.	We will see each other this evening.

Idsaïn ka silan ngain i cabetad nilan?	Ask them how they are.
Enduken ca pinaua ka nin?.....	Why did he make you leave?
Caguina ca minacau sekanin sa España.	Because he went to Spain.
Maguetau aku den.....	I am going.
Macau ka saguna?.....	Are you going now?
Mangay aku sa ualay.....	I am going home.
Endau ka pun?.....	Where do you come from?
Pun aku sa Simban.....	I come from church.
Aden a inisugu nilan salaki.....	They have sent me a message.
Panic ka.....	You go up.
Lutad ka den.....	You come down now.
Ilutad ka su pagalungan.....	Take down the mirror.
Lusud ka.....	You come in.
Aua ka sin.....	Go away from here.
Lacau ka den.....	Go.
Di ka pedtana.....	Do not stay.
Tana ka pen.....	Stay.
Di ka pengagalebec.....	Do not move.
Pengagalebec ka.....	You are moving.
Ubay ka sin.....	Come close.
Sibay ka.....	Get away, or Go away.
Iseg-iseg kanu sa maitu sa ulian.	Move yourselves a little to the rear.
Sin ka.....	Come here.
Apa ka sa paidu.....	Wait a little.
Di ka papalaguy.....	Do not run.
Lacau-ka magaan.....	Go fast.
Aua ka san.....	Get away from there.
Calugat aku.....	I am tired.
Di aku pacalacau.....	I can go now no more.
Panalus ka sa lalan.....	Follow the street.
Manalus tanu sa lalan ania.....	We will go forward on this road.
Ngain i masiken sa dua lalan anan?	Which is the shorter of these two roads?
Nia i masiken.....	This is shorter.
Nia va mauatan.....	This is longer.
Mauatan pen?.....	Is it yet far?
Masiken den.....	It is now close.

Endau su ingued ?	Where is the town ?
Di ku catauan, Capitan	I do not know, Captain.
Endau su lalan a pedsanguran sa ?	Where is the road which goes to ?
Endau su ukitan sa ?	Which is the way to ?
Saguna pen i kinapacauma-ku ..	I have just arrived, I am a stranger.
Itulu nengka salaki su mga lalan.	Show me the streets or roads.
Unut ka salaki	Accompany me, or Follow me.
Itulu nengka salaki su lalalan a pedsangul sa ingued	Show me the road to the town.
Ngain i lalan a masla ?	Which is the big road or highway ?
Mayan tanu pen sa paidu	We are somewhat sorry.
Madakel a budta	There is much mud.
Naca-tindulas aku	I have slipped.
Paidu aku ya bun maulug	I nearly fell.
Uli ka sa ualay, engu uit ka su carrusa.	Go home and bring the carriage.
Isangan ka, cocheru	Get the coachman.
Magan ka	Hurry up.
Matitu	Upright.
Sa cauanan	To the right.
Sa biuang	To the left.
San ka sa sabala	Get to one side.
Mbalingan ka	Come back.
Clid ka	I will come from the other side.

SENTENCES AND PHRASES IN COMMON USE FOR DENOTING SOMETHING RELATIVE TO TIME, THE SEASONS, THE WEATHER, ETC.

Ngain gay saguna ?	How is the time ? or How is the day ?
Mapia gay	The time is good, or The day is good.
Marat a gay	The time is bad, or The day is bad.
Gay a mayau saguna	Summer season or time of heat.
Linekepan su gay	The day is getting cloudy.
Macapal a lekep	There is much mist.
Pagulan a gay	A rainy day.

Di pagulan	It does not rain.
Mulan bu taman sa magabi.....	It will rain all day.
Mergues den a ulan.....	The rain is very heavy.
Di ka pagaua, mauasa ka bu....	Do not go out, for you will get wet.
Benal bun, ca nanasa aku.....	What you said was so, for I did get wet.
Ingay nengka salaki su payong.	Give me the umbrella.
Muu aku den, ca benal bun a mayau sin a tanto.	I am going, for it is truly very hot here.
Pendadalendeg	It thunders.
Peparti	Lightning is striking.
Lumalap-lap	Lightning zigzags.
Parti	Lightning.
Pegkilat	Flashes of light.
Naulug su isa parti sa ualay ni Juan.	Lightning struck John's house.
Calu-calu basi tumalus bu su subu-subu.	It is possible that it will terminate in a hurricane.
Maguilec aku a calabauan sa mga dalendeg.	I am very much afraid of thunder.
Lusud kanu sa alung a ualay ania.	You all go into the hall of this house.
Pedsebang su mga bituun.....	The stars are now coming out.
Amay ca sumedep su senang baling ka sia.	When the sun sets you return here.
Maliuanag su ulan-ulan.....	The moon shines.
Magabi den.....	It is now night, <i>or</i> late.
Cadtibuas den	It is now daylight.
Magan pamutian den su senang.	It will soon be dawn.
Ilai ka u pagulan	See if it rains.
Mapita pen a tanto, casabutan ka?	Very early in the morning, do you understand?
Mapita-mapita.....	Very early in the morning.
Ngain i capulu na senang?.....	What time is it?
Catauan nengka su capulu na nenang?	Do you know what time it is?
Mapulid den.....	It is one o'clock.
Lujul	It is three o'clock.
Magan den malulem	It is near dark.
Asal den su senang.....	It struck five.
Dala pen basi	I believe not.

Aden horas san sa ualay?	Is there a clock at home?
Mautu a senang paigu ako bu..	At twelve I am going to bathe.
Pucana ku sa luc a gay	Wake me at midnight.
Mapia uay atawa di, na ilain ku su horas.	By yes or by no, I am going to see what time it is.
Dala pen basi, ca mapulu pen su senang.	It can not be, because the sun is high.
Di ka pelipat-i su sugu ku salka.	Do not forget what I have commissioned you to do for me.
Ngain i ngalan su ulan-ulan saguna?	In what month are we?
Naca-pila ulan a di nengka calacau sa Cotavato?	Since you have been to Cotabato?
Naca-pila gay ka sin sa ualay?..	You have been home?
Ualu ragun, isa ulan engu anem gay.	Eight years, one month, and six days.

SENTENCES AND PHRASES IN COMMON USE FOR DENOTING SOMETHING RELATIVE TO EATING AND DRINKING.

Cagutem ako	I am hungry.
Miug ka kuman?.....	Do you wish to eat?
Uay ca pelunusan aku den	Yes, because I am dying of hunger.
Kan ka sa agad-agad	You eat something.
Palitagac ka sin engu ka macakan.	Stay here to eat.
Ngain kiugan ka kuman?	What do you wish to eat?
Paguisupan	Anything.
Caguina ca saguna mapita, gala aku magutem.	It is very early yet, and I do not feel like eating.
Kuman tanu	Let us go and eat.
Saki kinuman aku den	I have already eaten.
Napangaluda kanu den su ken..	Put the food (dinner) on the plates.
Nia den sa dulang su ken	The food (dinner) is now on the table.
Ayan ka sin tampal sa cauanan ku.	Sit here to my right.
Ngain entu? lengan ka den, ca paidu bu.	What is that? finish it all, it is very little.
Panalagad ka sa cadenan	Serve the gentleman.
Nia ken calabauen a matimus ..	This food is very salty.

Pacainum ako	I am thirsty.
Inguin aku sa ig engu arac.....	Give me water and wine.
Taguy ka sa arac, engu pacagaan ka.	Serve wine, and move fast.
Sugat den	Enough.
Nausug aku den	I am satisfied.
Kan ka sa casbudan, ca mapia..	Eat the fat part, which tastes better.
Inguin aku sa palanan a sapu ..	Give me all lean.
Ming ka sa bambang atawa umay?	Do you wish bread or rice?
Kuman aku sa manuc a piaguiau.	Eat roast chicken.
Su ken va mapia.....	The food (dinner) tastes well.
Da timus inia ken.....	This food is saltless, insipid, and tasteless.
Inum ka sa paidu	Drink a little.
Isa sakedu sa ig.....	A glass of water.
Iten ka sin su canan a guinagan.	Bring a clean plate
Unas-i ka su salidut.....	Clean the spoon.
Paidu ka i cakan.....	You scarcely eat.
Paidu pan	A little more.
Sabuul a padidu pen	Still a small piece.
Sa sunguit pen.....	A mouthful more.

SENTENCES AND PHRASES IN COMMON USE FOR DENOTING
SOMETHING RELATIVE TO SLEEPING AND WAKING.

Mangay tanu tumulug	Let us go to sleep.
Tumulug tanu den.....	We sleep now.
U ka den tulug ka	Go to sleep,
Di aku pacatulug	I am not sleepy.
Midtaquinep ka basi?	You have had a lucky dream.
Pagnedam, pagtuluguen	Wake up, sleepyhead.
Pananguedan kanu den.....	All are awake.
Picauan ka si Juan.....	Wake John up.
Embuat ka, magan ka.....	Get up instantly.
Su paras nengka bagu pen nacaguedam.	It can be seen by your face that you have just gotten out of bed.
Nacaguedam aku den, cadenan.	I am now awake, sir.

Nacaguedam su cadenan neng- ka?	Your master has waked up.
Pedturug pan sekanin.....	He is yet sleeping.
Apa ka sa paidu!.....	You wait a bit!
Di den, ca pacatulug aku a cala- bauan.	No; for I too am falling with drowsiness.
Tulug kanu langun!.....	All of you to sleep!
Ngain a horas i caiga nengka?..	At what hour will you go to bed?

SENTENCES IN COMMON USE FOR DENOTING SOMETHING RELATIVE
TO SERVICE, ETC.

Panguilay ka su manalagad salaki.	Find me a servant.
Aden sacatau sa lupa a miug manalagad salka.	There is one below who wishes to take service with you.
U matau manalagad, papanic ka sekanin.	If he knows how to serve, let him come up.
Endau ka tau?.....	Where are you from?
Tau aku sa Ilocos.....	I am from Ilocos.
Pila ragun su kinauguet ka sun duna?	What is your age?
Dala ako pen macapanalagad...	I have never served anyone.
Calitagac ka den sin sa ualay...	Remain here then.
Sukayan no salka sa pat a biring uman ulan, u capacay salka, udi panguilay ka sa salakau a cadenan.	I will give you four pesos a month, if you like, and if not you may look for another master.
Malat su kinalayam nin.....	He has bad habits.
Pangilay ka sa baliuan nengka saguna den.	Look for one to take your place immediately.
Cua ka sa ig sa parigui, engu taguy ka sa paigoan.	Draw water from the well and put it in the tub.
Panisin ka su lusud a ualay....	Sweep out the parlor.
Ucain ka su pintu.....	Open that door.
Pintuan ka panilungan anan..	Close that window.
Uaden pacauma sin a tau, talu ka dala aku sin sa ualay.	If anyone comes, tell him I am not at home.
Matau ka mules sa mga kuda?..	Do you know how to govern or manage horses?
Endau ka nanalagad?.....	Where have you served?
U ako nanalagad sa ualay ni Juan.	I have served in John's house.

Na seka tingin ka?.....	And you, who are you?
Saki su pamagapuy.....	I am the cook.
Matau ka mamagapuy mapia?..	Do you know how to cook well?
Tucau-i aku bu tajragi ca.....	Try me before you take me.
Pagapuy ka saguma.....	Go in the kitchen now.
Taluun ku pen salka, masanguila ako a tanto sa cakan.	I warn you beforehand, I am very delicate in my eating.
U aden a macalupet sa paguisupan bayadan su alaga nin.	He who breaks anything should pay for it.

SENTENCES IN COMMON USE FOR DENOTING SOMETHING RELATIVE TO RISING, ETC.

Cadenan, pidtalunengka salaki na mapita-pita pukaun ku salka.	You told me to wake you very early, sir.
Sumebang den su senang?.....	Is the sun rising?
Ming ka cumua ako sa ditar a mapia?	Do you wish me to get out some clean clothing?
Di, cua ka muna sa isa cayab, ca paigu aku.	No, bring me a sheet, for I wish to bathe.
It ka salaki ditar a mapia	Bring me clean clothing.
Naca-kilala ka sa patatabungau a mapia?	Do you know any good barber?
Pacalilala aku sa isa	I know one.
Na panguilay ka sekanin, engu muhit sekanin sa glat a ipanabungau mapia.	See if you can find him, and have him bring a good razor.
Matau ka tumabungau pia-pia?..	Can you shave well?
Uay, cadenan, saki bu i mapia patatabungau sa lalan antu.	Yes, sir, I am the best barber on this street.
Pagingat ka sa capanabungau, ca malemu aku capalian.	Shave me with much care, for my skin is very thin (tender).
Gunting-gui aku	Cut my hair.
Ming ka sa mababa tanto?.....	Do you wish it very short?
Di, malo-malendu-lendu sa paidu.	No, a little long.
Pila isucay ku salka?.....	What do I owe you?
Seka bu i matau	What you wish to give.
Pila i kiungan ka sa saca ulan, panabungau ka salaki gaga dua gay?	How much do you want a month shaving me every other day?
Amay ca man, na sin ka den puun sa amag.	Come then, from, to-morrow.

Taguy ka sia sa ig.....	Put water here.
Cua sa bangala, salual engu isa a ipanising.	Get a shirt, pair of trousers, and a towel.
Isin ka su sapiu	Bring me the hat.
Nia su mga talumpa	Here are the shoes.
It ka sin sa isa kayap	Bring a sheet and soap.
Cadenan, su ig natagu den sa paigoan.	Sir, the tub is full of water.
Paguipat ka sa ualay.....	Take care of the house.
Paganadi ka su canditar ku, engu paguingat ka pia su ditar.	Learn how to dress me, and take much care of my clothing.
Laua nengka su budseng sa mga talumpa anan.	Take the dust from these shoes.

SENTENCES IN COMMON USE FOR DENOTING SOMETHING RELATIVE
TO A JOURNEY.

Endau mapia, u magueda tanu atana lumalag?	Which is the best way, by water or by land?
Migcarat su lalan sa lupa, sa ragat mapacay muki, entauna labi mapia sa lauasa ig.	The road is bad, you can go by sea, but it is best to go by river.
Pakineg ka, bankero, sin ka....	Listen, boatman, come here.
Pila isucain nengka ibetas ku seka?	How much do you want to take me to the other side of the river?
Upat-pulu a cuarta	Four reales (bits).
Muig ka sa dua?.....	Will you take two?
Na u tanu den, ingat kanu ca basi tanu matalekeb	Let us go, then, and don't tip over.
Ayan ka sa luuc, engu di ka ngagalebec.	Sit in the center and don't move.
Mauatan tanu pen?.....	Is it very far?
Di, cadenan, masiken tanu den..	No, sir, we are now close.
Ngein a horas i cauma tanu?...	At what hour will we arrive?
Mauguet tanu, ca casunsung tanu su ragues.	Late, because the current is against us.
Nelat ka su layag	Put up the sail.
Nacuda, ingat ka, ca marat su capagauang tanu	Pilot, have a care lest we go wrong.
Ngain cauatan sin taman sa ingued?	How far is it from here to the town?

Telu horas, cadenan	Three hours, sir.
Ipanguilay aku nengka sa kuda engu isa a pangunaan.	Find me a horse and a good guide.
Pila ibayad ku salka, Capitan?..	How much do I owe you, Cap- tain?
Cadenan, nia den su nabilang ..	Sir, here is the account.
Marguen den	It is very dear.
Natancaan den ania sa malay- aman.	It is according to the regular rate.
Pakipanguilay ka sa ualay a di mapulu su alaga nin.	Find me a house that is not dear.
Ngein cauguet nengka sia sa ualay ania?	Will you live in it for some time?

PART II.—OF SYNTAX, PROSODY, AND ORTHOGRAPHY.

CHAPTER 1.—OF SYNTAX.

Syntax is that part of grammar which teaches us the mode of uniting words to express intelligently our conceptions.

If, in expressing our thoughts by words, we guard the rules of construction, syntax is said to be regular; if otherwise it is said to be figurative.

In this pamphlet we deal only with regular syntax.

OF CONCORDANCE.

Concordance is the conformity of variable words in grammatical use. It may be of gender and number among substantive nouns, adjectives, pronouns, and articles. This concordance has no place in Maguindanao, as all nouns are common of two, and articles and adjectives of three, without any of them changing their terminations. This also happens of the concordance of number and person, which consists of placing the verb in the number and person of the subject, as in this tongue the verb has the same termination for all numbers and persons, as has been already stated.

Su bengala maputi.....	The shirt is white.
Su tau maputi	The man is white.
Su mga layac maputi	The sails are white.
Mangay bu si mga sondalo	The soldiers will come.
Mangay ka bu sin.....	You will come.
Mangay bu sin si Juan	John will come.

In these sentences it will be seen that the same word **maputi** (*white*) serves for all genders and numbers; and the same term **mangay** (*will come*) serves for all numbers and persons.

OF THE REGIMEN.

Regimen is the dependence which some words have to others in a sentence. This dependence is considered in Maguindanao, more or less, as in other tongues.

A substantive used with a preposition requires another substantive, as: **Kuda ni Jose**—*Horse of Joseph*.

A substantive used with a preposition also requires the verb to be in the infinitive, as: **Sulat ca capaganat**—*Book for learning, or Book for to learn*.

A noun without a preposition makes the substantive appear as the subject: **Su asu nalalaguy**—*The dog escaped*; **Nacauma si Luis**—*Arrived Louis, or Louis arrived*.

A pronoun is required to appear only as a subject of the verb, as: **Seka manalus den**—*You pass now*; **Saki di matau aku luman-guy**—*I do not know how to swim*.

The adjective before a preposition may be used with a substantive, a pronoun, or a verb, thus: **Matiguel sa catalad**—*Faithful to a promise*; **Malemi san saleka**—*Easy for you*; **Malugat sa capanuru**—*Tired of teaching*.

An active verb may be used with a substantive, pronoun, adjective, adverb, another verb, or an entire sentence, thus: **Sumalig ako sa Alatala**—*I confide in God*; **Nailay ako sekanin**—*I saw him*; **Aden mapla tau**—*There are good people*; **Padtalu nin baliuanac a tanto**—*Speak very clearly*; **Ming ako mbalingan**—*I wish to return*; **Isapalan ku salka magucag canu ped nenka**—*I prohibit you from going around fighting people*.

In the regimen there are two classes of complements or subjects used: The direct complement is that on which falls the action of the verb directly, as: **Cuan ka su bengala**—*Take the shirt*; **Saki malimu ako sa Alatala**—*I love God*. The indirect complement is that on which falls the action of the verb indirectly, as: **Di nin ming tutulen su magadi canu mga vata**—*He does not wish to explain the sentences to the children*; **Inuit nilan su mga kuda sa valay**—*They have taken the horses home*. In these two sentences "the children" and "home" are objects or indirect complements.

In the first two examples under direct complements "the shirt" and "God" are direct complements as are "sentences" and "horses" in the examples under indirect complements.

There are some other rules treating of the regimen of words and of construction in Maguindanao, but we abstain from giving more, as real and fixed rules are not yet known to this tongue.

OF CONSTRUCTION.

Construction is the placing of words in their proper order in a sentence.

The natural order is that the article be first, and it should be followed by a noun, which in turn is followed by an adjective, the verb and adverb coming afterwards. Between these parts of a sentence others are sometimes placed in order to better or more intelligently carry out the idea intended.

Grammatical sentences may be simple or complex. A simple sentence consists of a single proposition: *Mayau su senang*—*The sun heats*; *Su kayo mababa*—*The tree is low*. A complex sentence is one some element of which contains a subject and a predicate: *Ming su Alatala maga-sorga sa langun a tau*—*God wishes all men to save themselves*.

A simple sentence may be a first or second. Firsts are those which have a direct subject, verb, and complement: *Su panday a kayo membal sa valay nin*—*The carpenter makes his house*. Seconds are those which have a subject and verb: *Si Luis paga-nat*—*Louis studies*.

Respecting the verb in a sentence, it may be a substantive, an active, a passive, a neuter, a reciprocal, or a reflexive or reflective verb.

We have before stated that this tongue is lacking in the verb "to be" and the verbal expression "to be in a place," and to express ideas of their nature a substantive is simply used with the adjective for "to be," and with the place for "to be in a place," as may be seen by the following: *Seka maguda tau*—*You are young*, and *San su asu*—*The dog is over there*.

The verbs "to have" and "to take" are expressed by *aden*: *Aden tau sa valay*—*There are people at home*; *Aden manuc si Luis*—*Louis has chickens*.

Neuter verbs form sentences in the same manner as the verb *aden*, thus: *Nacauma si Victor masakit*—*Victor arrived sick*. This is a first simple sentence. *Guminanat sekanin*—*He left*, is a second simple sentence.

Sentences of active verbs are formed with the subject in the nominative, the verb, and the direct complement or accusative, if they are firsts: *Su ama malimu canu mga vata nin*—*The father*

loves his children. If they are seconds, with the subject and verb only: **Pedru miga**—*Peter reclines.*

Sentences of passive verbs are more difficult than others on account of being more complicated. These are formed according to the modes of passives, which we have already explained. If they are in the passive in "i," the direct complement is placed as the subject in the nominative, the verb in the passive in "i," and the subject in the genitive: **Ipanic ka su sapiu**—*Up with the hat, or Bring the hat up.* If the instrument (thing or noun), cause, or time used for accomplishing anything is expressed, it is placed in the nominative, the agent in the genitive, and the subject or direct complement in the accusative: **Su patuc inemoalen engka sa auang**—*You have made the boat with a hatchet; Sabap seka inembal-an ku sa valay*—*On your account I have made the house; Su ulan-ulan entu pamulaan engca sa palay*—*Plant the rice this month.*

The passive in "en" has no variations, and is formed by placing the direct complement as subject in the nominative, the verb in the passive in "en," and the subject in the genitive: **Libeten engka su valay**—*Are you nearing the house?*

In the passive in "en" the place is used, or where the action is executed, as the subject in the nominative, the verb which now becomes **an**, the agent or subject in the genitive, and that which is the object of the verb or direct complement is placed in the accusative: **Ududan engka su lalan sa ig**—*You are spilling the water in the street; Papasan in su padian sa langun a taman*—*Purchase all the things at the market.*

Sentences of infinitives are formed in this tongue the same as in other languages. In addition to the subject, and the verb in the personal mode, called "determinate," they carry others which pass for the present of the infinitive called "determined." They may be firsts or seconds. They are firsts if they consist of a subject, determinate verb, determined verb, and direct complement, as: **Su mga Moros ming capaganat sa bahasa casila**—*The Moros wish to learn the Spanish tongue; Su mga marat a tau di mapacay capasaut sa sorga*—*The wicked can not attain glory.* The seconds are those which have not the direct complement expressed, thus: **Langun tanu mapatut capaguinugut**—*We all should obey; Ungaya sekanin di capatay*—*He desires not to die,*

Finally, sentences with relative pronouns are also formed as in other languages. They are composed of two sentences called the first or antecedent and the second with a relative, as the term *a*, which is a relative, occurs in the second part of the sentence, thus: *Su tau a pedsugal di panguyag sa mga vata nin—The man who gambles does not support his children; Su mga manobo a mangangaut, pedcauasa silan—The Monteses who work become rich.*

CHAPTER 2.—OF PROSODY AND ORTHOGRAPHY.

Prosody teaches the mode of accentuating words properly in order that they may be pronounced correctly, and that euphony may obtain.

It is not known in this tongue, when it is written in Arabic characters, how the words are accentuated, and for this very reason, and on account of the crudity of the dialect, it is difficult to make any set rules for accentuating when it is expressed in other characters.

Practice in speaking with the natives will enable one to get the proper sounds of words, which can then be accentuated with some degree of correctness.

For the same reasons given above, fixed rules of orthography can not be given in Maguindanao, and, as before stated, practice in speaking with the natives will enable one to write and spell properly.

In this tongue there are no known rules of punctuation. The Maguindanaos have a final point or period only—this they call “*hayat*.”

A BRIEF VOCABULARY OF ENGLISH, MAGUINDANAO, AND MALAY.

OF THE SKY, SUN, MOON, STARS, TIME, ETC.

English.	Maguindanao.	Malay.
God.....	Allah-allahta-hala ..	Allah.
The universe	Alam	Alam.
The sky	Sorga	Surga.
The firmament	Langit	Languit.
The horizon	Kaki-langit	Kaki-langit.
The atmosphere	Kauang-Kauang	Udara.
The sun	Senang	Mata hari.
The sunrise	Sebang	Mata hari naik.
The sunset	Sedep	Mata harih masok.
The sun rays	Sinar a senang	Sinar mata hari.
Eclipse of sun	Galana <i>or</i> garana	Grahana.
The moon	Ulan-ulan	Bulan.
New moon	Bago <i>or</i> sebang	Sa hari bulan.
Quarter moon	Icapitu a sebang	Bulan sablah.
Full moon	Talama	Pernama.
The north	Masaric	Utara.
South	Kiblat	Selatan.
East	Sebangan	Timor.
West	Sedepan	Barat.
Star	Bituun	Bintang.
Flash of light	Kilat	Kilat.
Lightning	Parti <i>or</i> leti	Petir-pana-petir.
Thunder	Dalendeg	Guntar.
Earthquake	Linug	Gempa tanah.
Cloud	Gabun	Avan.
Rainbow	Bulutu	Plangui.

English.	Maguindanao.	Malay.
Mist	Lekep	Kabus.
Dew	Namug	Embun.
Comet	Bituun bericor <i>or</i> berasab.	Bintang bericor <i>or</i> berasab.
Morning star	Macabangas	Timor.
Evening star	Macaruni	Petang.
Orion	Bituun-guiubar	Bintang el jabar.
The Pleiades	Kartica <i>or</i> Langao	Kartica.
Pole star	Bituun-utara	Bintang-kutub.
Northeast	Utara	Timor-laud.
Northwest	Utara-sa taguru	Barat-laut.
North and northeast wind.	Buan utara	Barat-Barat sa mata selatan.
South and southeast wind.	Timor	Selatan-Tongara.
West and southwest wind.	Salatan-Barat	Timor, timor-laud.
The warm season	Musim a mayau	Musim panas-Mu.
Rainy season	Musim-barat	Musim-huian.
The year	Ragun <i>or</i> lagon	Tahun.
The month	Ulan-ulan	Bulan.
One week	Saca-padian	Satu ningo.
Sunday	Acad	Achad.
Monday	Isnin	Senen o isnein.
Tuesday	Salasa	Selasa.
Wednesday	Arba	Rabu.
Thursday	Kammis	Khamis.
Friday	Guamat	Jumaat.
Saturday	Saptu	Sabtu.
The first month	Mujarram	Muharram.
The second month	Sapar	Safer.
The third month	Rabi-el-aval	Rabi-alaval.
Fourth month	Rabi-el-ajir	Rabi-alakhir.
Fifth month	Guumadil-aval	Jemad-alaval.
Sixth month	Guumadil-ajir	Jemad-alakhir.
Seventh month	Raguiab	Rejab.
Eighth month	Xaban	Shaaban.
Ninth month	Ramadlan Puasa	Ramthan.

English.	Maguindanao.	Malay.
Tenth month	Xaual	Shaval.
Eleventh month	Chiulcaida	Zil kaedah.
Twelfth month	Chiuljiguia	Zil hay-jah.
The day	Su guey	Hari.
To-day	Saguna	Ini hari.
To-morrow	Amag	Esoc.
Yesterday	Cagay	Kelmarin.
Midday	Gutu senang	Tengah hari.
Early morning	Mapita	Pagi.
Late evening	Malulem	Malam.
Very early morning	Amag mapita-pita	Esoc pagi-pagi.
The world	Duna	Dunia.
The earth	Lupa	Tanah, bumi.
Water	Ig	Ayer.
The people	Manusia	Manusia.
The animals	Binatang	Binatang.
The birds	Papanuc	Burong.
The fishes	Seda	Ikan.
The sea	Dagat-Laut	Laut.
The high seas	Kaludan	Kaludan.
Sand	Pedtad	Pasir.
Rock	Uato	Bato.
Swamp	Pauas	Paya.
Lake	Lanao	Danao.
River	Lauas a ig	Sunguey.
Plain	Datar	Padang - Tanah la- pang.
Wooded hill	Palau	Gunung-Bukit.
Canyon	Alug a madalem	Lembah yang dalem.
Ravine	Landeng	Xelah gunung.
Woods	Dam a kayo-Calasan	Rimba-hutan.
Precipice	Lacungan	Karang batu.
Spring	Bualan	Mata-ayer.
Clay or mud	Budta	Lumpur.
Island	Balet	Pulau.
Isthmus	Talitay	Leher-tanah.
Cape	Tuca	Hujur-tanah.

English.	Maguindanao.	Malay.
Port	Linec-Labuan	Pe-labuh-an.
Bay	Sugud	Teluk.
Seashore	Liquid a dagat	Pantey-Pasisir.
Canal	Pantecan	Serakan-Parit (si hecho de mano).
Estuary	Cacar	Saluran-Sarokan.
Bridge	Titay	Titi-an.
Mouth of river	Minanga	Muvara.
Current	Regues	Harus.
High tide	Pagurug	Ayer pasang.
Low tide	Paguirat	Ayer surut.
Well	Parigui	Prigi.
Water	Ig	Ayer.
Salt water	Ig-matimus	Ayer masin.
Fresh water	Ig a mataban	Ayer tavar.
Fire	Apuy	Api.
Lightning	Gueti	Bunga-api.
The light	Sulu	Trang.
Ashes	Hau, umbi	Habu.
Darkness	Malibuteng	Glap.
Spring	Bualan	Mata ayer.
Source of river	Ulu a ig	Hulu sunguey.
Cave	Tacub	Goa.
A post of wood	Kayo	Kayo.
The wind	Endu	Angin.

CONCERNING MAN.

Man	Tau	Orang.
The people	Manusia	Manusia.
Male	Mama	Laki-laki.
Female	Babay	Parampuan.
Body	Lauas	Badan.
Head	Hulu	Hulu, Kepala.
Stomach	Tian	Prut.
Foot	Ay	Kaki.

English.	Maguindanao.	Malay.
Arm	Nglay	Lengan.
Shoulder	Bicuggung	Blakang.
Bone	Tulan	Tulang.
Brain	Utec	Otak.
Chest	Laleb	Dada.
Breasts	Susu	Susu.
Cheeks	Pipi	Pipi.
Ears	Talinga	Telinga.
Elbow	Siku	Siku.
The eyes	Mata	Mata.
White of the eyes	Puti a mata	Matah-puti.
Pupils	Tau a mata	Biji mata.
Eyebrows	Kiray	Kening.
The eyelids	Taculab	Kelupak mata.
The face	Bias-Paras	Muka.
The features	Paras	Paras.
The forehead	Beneng	Dahi.
Hair	Buc	Rambut.
Hand	Lima	Tangan.
Right hand	Lima cauanan	Id. kanan.
Left hand	Lima biuang	Id. kiri.
The nails	Kuku	Kuku.
The mouth	Ngali	Mulut.
Lips	Bibil	Bibir.
Lungs	Masuc-caloal	Peparu.
Navel	Puset	Pusat.
Bone	Tulan	Tulang.
Marrow	Utec a tulán	Otak tulang.
Liver	Hatay	Hati-Limpah.
Heart	Pusung	Jantung.
Neck	Lig	Leher.
Nose	Hirung	Hidong.
Nerve	Ugat	Urat.
Vein	Ugat-rugu	Urat-darah.
Stomach	Caslaan	Ampedal.
Rib	Gusuk	Rusok.
Blood	Rugu	Darah.

English.	Maguindanao.	Malay.
Saliva	Duda	Luda.
Tongue	Dila	Lidah.
Teeth	Nguipen	Gigi.
The skin	Upis	Kulit.
The memory	Tanud	Ingatan.
Understanding	Sabut	Budi.
Will	Guinaua	Kahandak.
The soul	Naua	Nyavvah-Jivva.
Judgment	Akal-balik	Akal-Budi-bichara.
Love	Calimu	Pengasikan.
Goodness of heart	Hattay	Hati.
Anger	Ripunguet	Marah.
Desire	Kiug	Kainginan.
Affliction or sorrow	Kasusan-Caridugui- naua.	Kasusah-an.
Thought	Capikir, pandapat	Fikiran.
Odor or scent	Casium-Baun	Chium.
Sight	Cailay	Peng-liat.
Pain	Sakit	Sakit.
Cold, distant	Lesema	Selismah.
Cough	Batuk	Batok.
Consumption	Prayuren	Batok-Kring.
Blind	Buta	Buta.
Epilepsy	Babuy-babuy	Savan-babi.
Inflammation	Bingui	Bentan.
Lame	Timpang	Timpang.
Dumb	Mau	Bisu-Kelu.
Deaf	Bisu	Pekak.
Leprosy	Pamuti	Kusta.
Swelling	Lembag	Bengkak.
Humpbacked	Becung	Bangkok.
Matter, pus	Nana	Nanah.

OF BUILDINGS, BUILDING MATERIAL, AND FURNITURE.

English.	Maguindanao.	Malay.
House	Ualay	Rumah.
Door	Pintu	Pintu.
Floor	Lantay	Lantei.
Room	Bilik	Bilik.
Corner	Pinjuru	Penjuru.
Kitchen	Dapur	Dapor.
Roof	Atep	Atap.
Gable	Kasau	Kasau.
A partition	Dinding	Dingding.
Board	Papan	Papan.
Stone	Uato	Batu.
Brick	Bata	Batu-bakar.
Lime	Apug	Kapur.
Nail	Paku	Paku.
Lock	Kunsi	Kunchi.
Key	Gunsi	Anak-kunchi.
Window	Paniluagan	Jendela.
Staircase	Toac	Tangga.
Chair	Cursi	Krosi.
Bed	Igaan	Tempat-Tidor.
Broom	Payupas	Peniapu.
Cradle	Duyan	Buayan.
Mosquito bar	Culambu	Kulambu.
Mattress	Tilam	Tilam.
Pillow	Ulunan	Bantal.
Scissors	Gunting	Gunting.
To sew	Mamanay	Pemidangan.
Pincers	Sepit	Sepit.
A wooden bowl	Dulang	Dulang.
Hatchet	Patuk	Kapak.
Anvil	Randasan	Lendasan.
Plate	Lampay	Pingan.
Jar	Cuden	Pruik.
Spoon	Salidut	Sendoc.
Chisel	Panasang	Pahat.

English.	Maguindanao.	Malay.
Bridle.....	Cakang.....	Kang.
Spade, hoe	Sancul	Chankul.
Grinder, mill.....	Batu guilingan	Batu guilingan.
I.....	Saki, Aku	Aku-Sa iya Jamba.
Mine.....	Laki	Puna aku.
Yours.....	Seka-Leka	Angkau-Dikau.
His	Salkanin-Lekanin.....	Iya. Dia. Nia.
We (all of us).....	Salkitanu.....	Kita orang.
We (you and I)	Salkita	Kita.
We (exclusive of you, plural).....	Salkami	Kami.
You or ye (plural).....	Salkanu	Kamu-Kamu orang.
They.....	Salkiran.....	Dia orang-Marica.

A FEW SENTENCES.

Of what country is that man?	Ngain su ingued a tau antu?	Apa bansa ma orang itu?
What is your name?..	Ngain su ngala nengka?	Apa ka nama ngkau?
What is this for?....	Ngain i guna anan?..	Apa ka gunia itu?
Where are you from?..	Endau ka pun?.....	Derimana angkau datang?
Bring here another ..	It ka sin sa salacau ..	Casi ka lain.
Understand	Pacasabutan	Mungarti.
Take, carry	Pananguiten	Membaua.
Be careful not to ar- rive late.	Ingat ka, dika mau- guet.	Jangan lambat da- tang.
What is that worth?..	Pila i alaga anan?...	Brapa ka arga ini?
To-morrow you will buy.	Amag mamasa ka bu.	Beso angkau buli- bili.
How much per day?..	Pila ngaga isa gay?..	Prapa satu hari?
Give me a needle with a little thread.	It ka sin sa raguun engu paidu a ta- nur.	Casi sama sa ja satu batang giarom sama sidi kit be- nang.
How many are there?	Pila silan?.....	Brapa caping ada?

English.	'Maguindanao.	Malay.
Who are in port?	Tinguin sa dalem a linec?	Apa ada dalam la-buan?
Take that home	Pananguit ka ana sa ualay.	Menbua angkau itu yang rumah.
They are unable to distinguish friends from enemies.	Di ta makilala ngain pagari ngain lidu.	Tiada-lah-berkenalan kavan dengan lavan.
It sleeps by day and watches (or is awake) by night (the cricket).	Amay ka gay tumulug, magabi ndi-aga (su dalanug).	Siang-tidor, malam jaga (Yang kring).
Sell, buy	Pasan, pamasan	Jual, membeli.
Small, large	Padidu, masla	Kechil, besar.
Live, die	Kuman, minum	Makan, minum.
Let it be thus	Mauyag-matay	Idop-mati.
God wills it!	Umbes!	Kira nia!
Good, bad	Mapia, marat	Baik, jahat.
Right, left	Cauanan, biuang	Tanan, dangkiri.
Yes, no	Uay, di	Ja, tiada.
In, out	Lusud, liu	Didalem, luar.

SOME VERBS.

To fan	Mangambel	Kipaskan.
To abolish	Yaua	Buang.
To hate	Pangandam	Benehi.
To hug	Gakesen	Dakap.
To abridge	Pacababaan	Renkaskan.
To open	Buca-an-Pembuka	Membuka.
To abuse	Manipu	Maki-Manipu.
To finish	Mapasad	Putuskan.
To kick	Sumipa	Tendang.
To accompany	Maped-Munut	Ikut.
To advise	Paguindau	Nasehat.
To lie down	Miga	Baring.
To increase	Umanan	Ber-tambah.
To accumulate	Matimu	Pungut.
To accuse	Masabi sa sala	Dava.

English.	Maguindanao.	Malay.
To admire	Salacauan	Heiran.
To drown	Paca-guetan	Tengguelam.
To reach	Masaud	Sampei.
To feed	Uyaguen	Peliharakan.
To lodge	Ingaysu pedtulugan	Tumpang.
To rent	Sukayan	Seva.
To raise	Itungul	Angkat.
To love	Malimu	Ber-Kasih.
To frighten	Paguileken	Takut.
To unite	Baluten-Iketen	Ikat.
To appear	Ipayac	Inei.
To applaud with hands.	Casuad	Tekok-Tangan.
To tighten	Lupit	Lepit.
To approve	Benaren su capia	Menanguio.
To appoint	Tandaan	Tuju.
To plow	Domado	Bajak.
To pull	Bandut	Petek.
To drag	Guyuden	Melata.
To snatch	Inagau	Rampas.
To repent	Sanditan su guinaua	Meniesal.
To arrest	Bilanco	Tangkap.
To kneel	Mincut	Melutut.
To dart	Ituk	Lempar-buang.
To saw	Magaro-gari	Lotong-gergaji.
To tie	Iket	Ikat.
To dare	Macarau	Brani.
To aid	Tabang-an	Tolong.
To dance	Pagsayan	Menari.
To descend	Lutad	Turon.
To bathe	Paigo	Mandi.
To sweep	Payumpas	Supa.
To drink	Minum	Mintm.
To kiss	Sium	Chim.
To yawn	Manguap	Meng-Uap.
To ridicule	Pedta-taua	Olok-Olok.
To parade	Makuda	Tunggang.

English.	Maguindanao.	Malay.
To nod	Mangantuc	Mengantok.
To fall	Mauluc	Yatoh.
To calculate	Itung, bilang	Hetong, bilang.
To change	Sambi	Tukar.
To sing	Pedsengal	Me-nyanyi.
To load	Musan	Muat.
To punish	Pergaan	Hukumkan.
To dig	Pedsangkul	Men-gali.
To hunt	Manganab	Menburu-kejar.
To sift	Masiri	Ayak.
To close	Kunchi-en	Kunchi.
To suck	Susupen	Men-his ap.
To curtail	Maga-islam	Men-sun at.
To nail	Patucan	Pakukan.
To boil	Pacalutu	Masak-Rebus.
To covet	Ungaya	Meng-inguin.
To catch	Cuan	Tangkap.
To hang	Bitinen	Gantong.
To eat	Kuman-Makan	Makan.
To pity	Malimu	Mengasihani.
To buy	Bandingan	Bandingkan.
To fix	Pacapia-en	Men-baikien.
To buy	Pamasan	Bli.
To finish	Mapasad	Habis-kan.
To confide	Parachaya-Ma-sarik	Perchaya.
To know	Makilala	Tahu.
To conserve	Itunguen	Simpan.
To refer	Tuntulen	
To count	Bilang	Bilang.
To agree	Masurut	Menjadi.
To invite	Angaten	Yemput.
To shorten	Tapeden	Banxung, Potong. Menetak.
To sew	Pamanay	Yahit.
To grow	Mbetu	Ber Tumbuh.
To believe	Paratchaya	Perchaya.
To raise chickens	Uyaguen i ayam	Meng-ram.
To cover	Sapeng-an	Tudong.

English.	Maguindanao.*	Malay.
To whisper	Pagtunga	Ber-bisek.
To care	Paguipat	Peduli.
To give	Ingay	Ber-kasi-Membri.
To let out sail	Lumayac	Ber-layer.
To say	Talu	Ber-kata.
To leave	Tagak	Meniggalkan.
To spill	Ududen	Tumpah-kan.
To melt	Tunag	Hanchur.
To desert	Tagaken	Tinggalkan.
To untie	Bukaun	Buka.
To neglect	Malipat	Malaleikan.
To desire	Ungaya	Ber-ka-handak.
To loot	Carusen	Koyak.
To dismay	Mahilo	Pengsan.
To flay	Upisen	Kupas kulit.
To awaken	Pucaun	Ber-jaga.
To marry	Talad i kauing	Tukar-chinchin.
To destroy	Magra	Rosak. Ber-layac.
To disappear	Maparac	Lenniap.
To defer	Pacangueten	Tanggoh.
To divide	Bahagi-en	Bahagi.
To double	Lepin	Lapiskan.
To sleep	Tumulug	Men-tidor.
To begin	Punan	Mulay-Mulaina.
To push	Tulak	Tolak.
To elevate	Pangulibed	Henggap.
To light	Tutudan	Memasang.
To find	Matun	Ber-pumpa.
To encounter	Macasembak	Men-dapat.
To deceive	Matipu-Magakal	Ber-tipu.
To bind	Iketen	Menyirat-choban.
To teach	Manuru	Meng-ajar.
To string	Pangatuguen	Kikir.
To understand	Sabut	Mengarti.
To enter	Lumusud	Masuk.
To poison	Membisa	Merachunkan.
To send	Menuit-Suguen	Ber kirim.
To select	Mamili	Men-pilih.

English.	* Maguindanao.	Malay.
To hide	Maguena	Sembuni.
To scatter	Iparac	Tabur.
To wait	Magagapa	Menantikan.
To be in a place	Aden	Ada. Yadi.
To sneeze	Macamban	Bersin.
To deliver	Ingay	Gesek.
To examine	Pariksa	Preksa.
To excite	Pamitiaran	Ber-niala.
To explain	Tuntulen	Me-niantakan.
To extinguish	Bunuen	Padam.
To favor	Pacauntung-Mali mu.	Ber-untung.
To fry	Sendaguen	Goring.
To smoke	Pedsigupan	Minum rokok.
To gain	Manaban	Men-dapat.
To govern	Mamarinta	Men-rentah.
To drop	Mag-tag	Bochor.
To shout	Pelalis	Menjeret.
To try	Taaman	Men-rasa.
To have <i>and</i> to take	Aden	Ada.
To inhabit	Ngkaleben	Tinggal-Diam.
To talk	Taluun	Ber-tutor.
To do	Embal	Mem-buat.
To make signs	Kerata	Melambeï.
To tickle	Manguitec	Men-geli.
To inherit	Peppusaka	Dapat pusaka.
To wound	Ma-pali	Me-luka-kan.
To boil	Dumidi-ma-didi	Mendideh.
To thread	Subiden	Pintal.
To swell	Lumbak	Beng-kak.
To humble	Dampuan	Pijak.
To honor	Magadat	Hormat-kan.
To steal	Manegkau	Menchuri.
To inquire	Pariksa	Preksa.
To interpret	Ulugan sa mana or isalin.	Kasi-arti.
To go	Lacau, mangay	Pergi.
To play	Daremtan	Main pili.

English.	Maguindanao. ¹	Malay.
To swear	Pedsiapa	Ber-sumpah.
To lick	Dilaan	Menjilat.
To wash	Pipian	Basoh.
To read	Magbacha	Men-bacha.
To arise	Tindeg-en	Naik.
To call	Tauaguen	Panggil.
To arrive	Macauma	Sampei-batang.
To fill	Mapenu	Meng-isi.
To carry	Oiten	Bava.
To cry	Pedsegad	Menanguis.
To rain	Mag-ulan	Hujan.
To pound	Rupeten, pedlu-pit	Tumbok.
To wither	Pedtanen	Ber-layu.
To chew	Mama	Mamah.
To kill	Bunuun	Men-bumoh.
To measure	Tembuken	Ber-ukur.
To beg	Pedsedeka	Minta-Sedekah.
To lie (tell falsehood) ..	Embutuden	Bahong.
To mix	Pedsimbun	Champur.
To look	Pandang-May-lay	Pandang.
To grind	Guililen	Ber-kisar.
To bite	Magabut	Men-gigit.
To die	Matay	Mati.
To murmur	Mamuras	Ber-sungut.
To bear (bring forth) ..	Inembata	Te-per-anak.
To swim	Lumanguy	Bernang.
To wreck	Maled	Berpexah.
To navigate	Magauan	Berlayar.
To deny	Ipalau	Mangkac.
To do business	Peddagan-dagan	Berdagan.
To name	Ngalanan	Bernama.
To obey	Maguinugut	Turut.
To observe	Tulikan	Nampak.
To obtain	Masaut	Dapat.
To hide	Maguena	Sembuni.
To occupy	Nantapic	Pakei.
To offer	Dtalad	Tavar.
To hear	Makineg	Dengar.

English.	*Maguindanao.	Malay.
To smell	Baun	Chium.
To forget	Calipatan	Lupa.
To oppose	Matu	Malauan.
To oppress	Lupiten	Auyaya.
To harangue	Magadi	Minta-Doa.
To order	Suguun	Suruh.
To live	Mauyag	Hidop.
To return	Mbalingan	Balik.
To stroll	Lacau-lacau	Benpalan.
To sin	Masala	Berdosa.
To beg	Pangani	Mintah.
To borrow	Mutang	Pinjam.
To shorten	Mupis	Kupas-kupan.
To fight	Magucac	Ber-klahi.
To think	Pamikir	Jikir.
To pardon	Ampunan	Ampunkan.
To weigh	Timbang	Timbang.
To fish	Manikep	Panching.
To point	Rumebur	Lapuchat.
To fold	Lepiin	Anyam.
To put	Ibetad	Letak-bubon.
To ask	Idsaan	Tania.
To prepare	Manimu	Sediakan.
To lend	Paghutang	Kasi pingam.
To prohibit	Isapal	Karankang.
To promise	Tumalad	Berjanji.
To scrape	Kikisen	Kikis.
To split	Upaken	Meretak.
To mark	Pamitalan	Garu-garis.
To receive	Tarima	Trima.
To repel	Pauan	Tolak.
To gather	Tebasen	Kampongan.
To redeem	Tebusen	Tebus.
To cheer	Malilini	Bersuka.
To laugh	Tataua	Tertaua.
To oar	Mapura-pedayong	Berdayong.
To strap	Iuasan	Rendam.
To quarrel	Palaua	Berteng-kar.

English.	Maguindanao.*	Malay.
To respond	Sumaua	Javab.
To twist	Bibiden	Pulaskan.
To rob	Menagcau	Rampas.
To implore	Pangani	Minta.
To break	Pedsa	Pechah.
To snore	Pelenguc	Groh o deng-kor.
To jump	Sumayau	Melompat.
To salute	Salamdu	Ber-salam.
To bleed	Pampanan	Berdarah.
To ransack	Lusudan	Samun.
To seduce	Akalan	Kasisuap.
To reap	Magaga	Tuei.
To follow	Munut	Mengikut.
To plant	Mamula	Menabur.
To sit	Mayan	Duduk.
To feel	Magatel	Gatal.
To be	Aden	Ada.
To loosen	Butauan	Lepaskan.
To smile	Tataua	Simugum.
To blow	Yupen	Bertiup.
To support	Lenen	Berdiri.
To ascend	Manic	Panjat.
To sigh	Guminaua	Menjelah.
To wear	Manaul	Tenun.
To tremble	Kekeren	Gementar.
To stretch	Cayaten	Bentang.
To have a care	Ingat	Ingat.
To throw	Itug	Tarek.
To touch	Sapun-dapenet	Ketok.
To take	Tarima	Ambil.
To cough	Batuc-embatuc	Batok.
To toast	Panguiaun	Pang-gang.
To work	Ngalebeg	Karja.
To swallow	Linuun	Telan.
To value	Betuan su alaga	Nilei taroh harga.
To conquer	Mapipit	Menang.
To sell	Pasan	Jual.



